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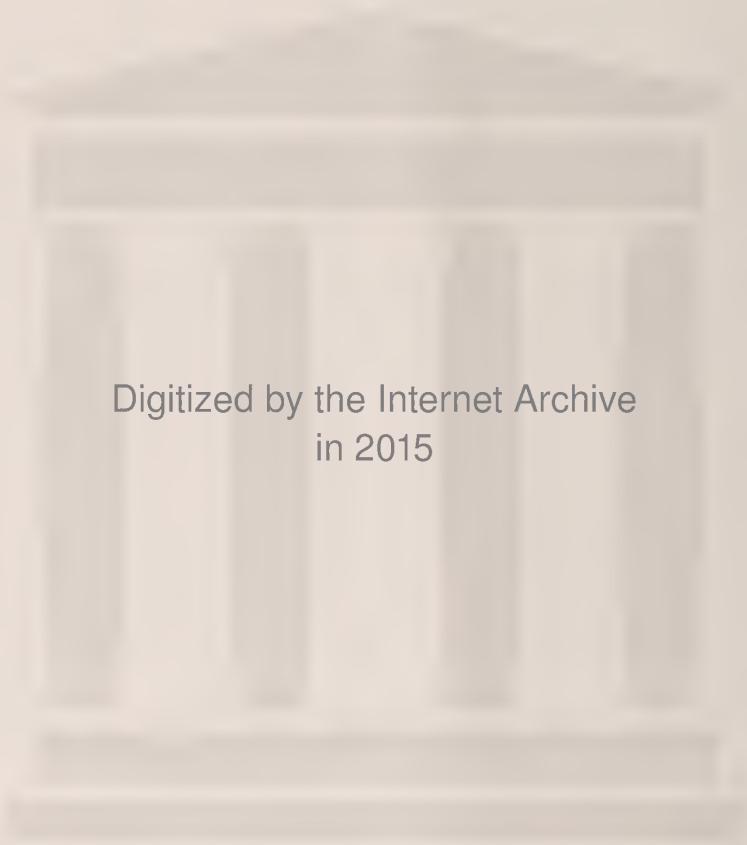
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A UNION ILLUSTRATED MAGAZINE

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BY THE

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OF THE PRESBYTERIAN CHURCH.

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WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD

VOL. V. FEBRUARY, 1890. NO. 2

GOOD tidings just as we go to press. About 1,000 persons are applying for admission to the Shantung Church.

ONCE more we remind our readers that all subscriptions and all letters relating to the business management of the magazine should be addressed WOMAN'S WORK FOR WOMAN and checks should be made payable to the same, and not to the editor.

FRIENDS of the Treasury have the pleasure of listening this month to one of its very particular friends, the Treasurer of the Assembly's Board of Foreign Missions.

OUR letter box from China was delightfully full this month. We print several communications from those who have rarely or never written before.

OUR friend Mrs. Atterbury, of New York City, who follows up missions whatever part of the earth she visits, writes us from Madrid, Spain, where she was observing the well-known Pastor Fliedner's work. He has 400 Spanish boys under instruction there, besides a German school.

OLD Elder Billy, of Kamiah, said, after he had attended presbytery once: "I noticed this while away—it is only the wild whites who call us Indians; the gentle ones say Nez Percés." Isn't there a hint in it to carry further? Why should we say "natives," instead of Chinese or Hindus?

OUR India party, which sailed from New York October 9, reached Bombay just one month later and was pressing on without an hour's delay to be in time for the last two days of a mission meeting at Lodiana. They had a prosperous journey and studied Hindustani on the way.

WHAT our dear friends in Hamadan, Persia, passed through last Thanksgiving time we can scarcely appreciate. The cholera which broke out in the city and carried off many victims, notwithstanding the thorough precautions taken, crept into Faith Hubbard School. The girls were sent to their homes, one having been ill and recovered and another, an Armenian girl, having died. She had the day before assured Miss Montgomery that she could trust in Christ and, reciting to her mother the kindness of her teachers and saying, "My sleep has come," she passed away. At the last writing, November 27, the teachers whose lives had been so fully exposed were both well.

THE responsibility for breaking up the Faith Hubbard School, endangering priceless lives there, and for one death by cholera, rests with a wine shop in the neighborhood. The refuse from the place flowed in a stagnant, poisonous stream around the school property, defying all the wise care exercised within the building. Our missionaries had appealed to the authorities and received promises that the highway should be cleaned, but it is characteristic of the liquor traffic, everywhere, that it forces the innocent to suffer for the guilty.

PLACES in our Central China Mission are taking their turn of short crops. Forty days of constant rain at harvest followed by a typhoon in August, have destroyed much property, and Mr. McKee, of Ningpo, who sends this information, says that about 200 Christians of our churches in that presbytery are likely to be in distress this winter unless relieved.

HUNDREDS of men and women in last year's famine district are wanting to learn the Gospel. A Chinese Christian, who was Mr. Mateer's chief assistant in that relief work, is overtaxed with trying to teach inquirers. "You must not suppose," writes a missionary,

"that all these are genuine, nor that most have come to learn from proper motives, for they do not know even in theory the motives which ought to move one, but it is glorious news that they are willing to be taught, and many who seek will find."

Dr. Marian Sinclair and her assistant have begun a woman's prayer-meeting in the Douw Pavilion, Peking.

One of Dr. Atterbury's medical students was lately married in Christian form in the hospital chapel at Peking, at an outlay of $15, instead of the large expense often incurred by his countrymen on such occasions.

Mrs. Neal is able to say of her schoolgirls in Tungchow: "All the older pupils are now members of the church."

There were seventy-two students in the boys' school in Canton last year, and some of the graduates of the Training School have gone into distant countries to preach Christ to their countrymen. One of these went to Japan; two to the Sandwich Islands; one, of whom good reports are received, went to New Zealand in the service of the Scotch Mission, and two are doing good work on our Pacific coast.

The Wesleyan lady physician in Hankow, elsewhere mentioned in these pages, had 13,000 patients in her first two and a half years of missionary service. People came 20, 30, even 200 miles to the hospital. When their chapel was opened, one-third of the space was allotted to women and it was usually empty, but since the medical work has developed the women are crowding men out of their places at chapel services.

We have seen the prospectus of a new encyclopedia of missions, which Funk & Wagnalls, of this city, propose to bring out in the spring. There has been nothing in this line since Newcomb's "Cyclopedia," a single volume of less than 800 pages, published by Charles Scribner, in 1854, and now so out of date as to contain no mention of Woman's Work for Woman. This department will have generous space accorded in the new encyclopedia, as well as the history and present progress of all missionary undertakings of all denominations, the statistics, geography, biography and ethnology of missions, accompanied by maps and diagrams.

A letter from Oroomiah pictures the girls coming back to school in the fall: "We would hear a knock at the gate of the schoolyard and, on looking out, would see a little band of from two to six girls, each with a bundle of clothes under her arm and a smile on her face, and, near by, a donkey or horse with their mattresses and heavy quilts and sometimes a pillow. How glad the old scholars are to get back and how the new ones look on in wonder!"

The Governor of Oroomiah was so pleased with the arithmetic classes and singing in the Fidelia Fiske Seminary that he sent about $35 as a gift for their Easter feast last year.

The attitude of thousands of families in Japan, not to say China and India, is illustrated by that of one, described by a Japanese pastor.

"My mother, an earnest Buddhist, is very sorry to have me believing Christ and says with tears, 'I feel just as I lost one of my sons because he is out of my will. I am praying several gods and goddesses that he will come back and obey me as before. Alas, he gives me sorrow in my old dying age.' My brother is a reasonable thinker but he says, 'I cannot become Christian as long as my mother lives.' My younger sister only hears my sermon attentively. I have hope only on her. Great man and old woman are further from the Kingdom of Heaven than a little girl is."

When the Micronesian Mission was about to be opened the pastor of the second church in Honolulu having told his people that volunteers were wanted to accompany the Americans, two of the best Hawaiian teachers and two deacons offered themselves. Of those selected, Deacon Kaikaula and his wife Deborah made a great sacrifice. Besides the danger and uncertainty of the enterprise, they were in comfortable worldly circumstances and were obliged to leave two children behind among their friends.

An impressive moment was that in the history of foreign missions when communion was celebrated at Honolulu, a thousand Hawaiians present, on the eve of the departure of their first brethren to Micronesia. The pastor gave a farewell charge, the outgoing brethren addressed the Church as for the last time, and the request was made that all present who approved the step about to be taken and who resolved to follow the missionaries with prayers and contributions until death, should rise. The whole congregation immediately arose.

Up to 1887, not less than 75 Hawaiians had gone as foreign missionaries and their churches had contributed for this cause $170,149.44. Truly, a Mission not barren nor unfruitful.

OUR MISSIONARIES IN CHINA

AND POST OFFICE ADDRESSES.

Letters should be directed *American Presbyterian Mission* (such a city), *China.*

Miss E. M. Butler,	Canton.	Mrs. V. L. Partch,	Ningpo.	Mrs. Chas. R. Mills,	Tungchow.
Dr. Mary H. Fulton,	"	Mrs. J. M. W. Farnham,	Shanghai.	Mrs. J. B. Neal,	"
Mrs. Frank P. Gilman (of Hainan),	"	Mrs. Geo. F. Fitch,	"	Miss Emma Anderson,	Wei Hien.
Mrs. A. P. Happer,	"	Miss Mary A. Posey,	"	Miss Emma F. Boughton,	"
Mrs. B. C. Henry,	"	Mrs. J. N. B. Smith,	"	Dr. Mary Brown,	"
Miss Louise Johnston,	"	Mrs. J. N. Hayes,	Suchow.	Mrs. F. H. Chalfant,	"
Mrs. John G. Kerr,	"	Mrs. R. E. Abbey,	Nanking.	Dr. Madge Dickson,	"
Miss Harriet Lewis,	"	Miss Emma F. Lan	"	Mrs. J. H. Laughlin,	"
Mrs. J. C. Machle,	"	Miss Mary Lattimore,	"	Mrs. W. O. Elterich,	Of the Shan-
Dr. Mary West Niles,	"	Mrs. Charles Leaman,	"	Mrs. C. F. Johnson,	tung Mission,
Miss Harriet Noyes,	"	Mrs. J. H. Judson,	Hangchow.	Mrs. C. A. Killie,	Station not yet
Mrs. Henry V. Noyes,	"	Mrs. John L. Nevius,	Chefoo.	Mrs. E. G. Ritchie,	decided.
Mrs. J. M. Swan,	"	Miss Fanny E. Wight,	"	Miss Mary A. Lowrie,	Peking.
Mrs. J. C. Thomson (of Yeung Kong),	Canton.	Mrs. Paul D. Bergen,	Che-nan-foo.	Miss Jennie McKillican,	"
Mrs. Wellington White (of Macao),	"	Mrs. W. P. Chalfant,	"	Miss Grace E. Newton,	"
Mrs. Sophie Preston Wisner,	"	Mrs. John Murray,	"	Dr. Marian E. Sinclair,	"
Mrs. W. J. McKee,	Ningpo.	Mrs. Fanny Corbett Hays,	Tungchow.	Mrs. J. L. Whiting,	"
		Mrs. C. W. Mateer,	"		

In this Country: Mrs. John Butler, Milroy, Pa.; Mrs. A. A. Fulton (expected), Des Moines, Iowa; Mrs. W. M. Hayes, Worth P. O., Pa.; Mrs. S. A. Hunter, 53 Fifth Avenue, New York; Mrs. J. A. Leyenberger, Wooster, O.; Mrs. Frank V. Mills, Windsor, Conn.; Miss Sara A. Warner, Buffalo, N. Y.

THE TREASURY AND ITS FRIENDS.

THE Ganges, with its swift current, bears down from the hills and plains of India enough silt each year to build sixty great pyramids. It would be easy to imagine that the small fragment of rock, broken by the snow and frost of the Himalayas from its parent cliff, might feel lost and lonely as the sweeping tide bears it onward to be jostled by the increasing mass of drift.

So, too, the tide of Christian benevolence carries to heathen lands gifts which are ample to build many Christian homes and develop Christian characters. Perhaps the small gifts which, through Bands and Circles, are cast into the stream may feel that they are lost or unimportant in the large amount which issues from the treasury of the Board at New York. May not the Ganges, itself the object of adoring veneration from millions, illustrate the treasury work of foreign missions? At least, the grand result of many small gifts is well symbolized by this river.

Power of Accumulation.—This is nature's fundamental law of growth for inorganic matter—accretion, atom and molecule—until the mountain rises. Water drops can each hold but one small particle, but joining into a swift current, each grasping firmly its fragment, the deposit at the river's mouth tells the tale of faithfulness.

No form of giving has grown with the speed of that through the woman's societies, and the reason is chiefly found in organized and widespread gleanings of small amounts of money. The ingenuity and success of hundreds of plans devised by earnest women has done more than any other one thing to increase the resources of the Board. He would be a daring man who would venture to suggest anything new in this line of effort. "Patient continuance in well doing" is the only possible motto.

Continuous Movement.—Neither river nor floating particles may tarry when bound on their long journey. At every little nook where the water eddies behind some projecting point of land or jutting rock, some of the grains of sand linger and never renew their journey. Better have staid on the far-away mountain side, for here they will but bar the way and tempt others.

Equally important is it that the money once given and started on its seemingly indefinite journey to some heathen land should not linger on the way. Yet at times the collections from the Woman's Boards and societies do seem to loiter. The end of the month will come and the Treasurer at New York, with ceaseless demands for expenses which must go on regularly, will find his bank account empty, when funds are resting quietly all along the well-arranged treasury system of the woman's societies. Thus, at the date when this is written (January 3, 1890) the Treasurer at New York has been obliged to borrow $110,000 to meet regular payments and must pay interest on this large amount. This money will doubtless all be received, but meantime it is a distinct expense which might be materially diminished. Interest received by various treasurers for deposits can never be as great as

the interest the Board must pay for money it borrows. The many treasurers all over the land giving time and effort to the collection of money must be guarded from needless work, but let them urge on the money with all reasonable speed, remembering that "the errand of the King brooks no tarrying."

Keep in the Channel.—The channel may be deep or shallow, straight or crooked, but the tide will seek it. God sends his showers from heaven to water the hidden places of the earth; but when once the raindrops reach the ground they hasten to seek one another, and only when they are gathered in gleaming brooks do they begin to sing, and not until they meet in the broad river do they show their full power, or bear to the sea their full tribute.

Even so in Christian work God shows his gracious power in many strange and unforeseen ways, but it has ever been that on the studious systematic work of the Church his choicest blessing has fallen. In Christian giving this seems a fact too little understood.

I well remember a friend traveling in Europe, whose zeal at each new resting place knew no bounds. At Dijon, he found "the loveliest town in France"; there he must some day return to live. But Aix les Bains was soon reached and its grand hills and beautiful views entirely eclipsed the fading charms of Dijon. And so, through months, the superlative degree was the only one available.

Has this any parallel in Foreign Missionary gifts? Those who know the work best will answer, for they know how readily the interest of certain generous people is roused by the moving appeals which they hear. It is well it is so; but again we say—"keep in the channel."

The plea which seems imperative and unparalleled has its echo from many a distant spot where some quiet faithful one is working all unknown and unheard. They depend upon the vast organized system under which they have been sent out, and their silence should be their strongest plea. The influence of the words we hear should rouse us not merely to deepest interest in the one who speaks and his work, but also to ask how vast the need must be the wide world round if the story of one little spot can so stir us; and what must be the claim of Christ upon us to give to His cause everywhere. What must be the thought of the all-knowing Master, and what would He say in our hearts, when the voice of one man or woman with limited human knowledge can so arouse us!

Let us be thankful that the two loaves and a few small fishes which we bring in our basket are brought first to Him before they are given to the multitude. Christ honors our gifts and dignifies our small charity. We need no apologies; the altar sanctifieth the gift. Above all, let no gift reach the Lord's treasury without the incense of prayer; the swinging censer must ever breathe out its sweet perfume, while with reverent hand we lay our gift upon the altar. *William Dulles, Jr.*

AMONG SEVERAL MISSIONS BETWEEN TUNGCHOW AND SHANGHAI.

As the following account was not written for strangers, but gathered from private letters, it will be necessary to explain that the studying which our travelers pursued at different stations was all for the sake of a book which Mr. Mateer has been preparing for use in the Tungchow College, as he has prepared various text-books before. It is called *A Course of Mandarin Lessons* and was carried through the mission press at Shanghai last fall, as well as an Algebra and a Chinese music book, the last revised by Mrs. Mateer. These missionaries have been in China twenty-five years —EDITOR.

COMPARING idioms and sounds in the different mandarin dialects has been a more tedious process than we anticipated. We went to Che-nan-foo, where Mr. Mateer worked two months with Peking and Chinan teachers; then, he by cart and I by litter, we went down four days' journey to Tsi Ning Choo, where we hope to open a new station by and by; and from there down the Grand Canal to Nanking. As it was midsummer we took pains to get a good-sized and well-arranged boat. Our crew consisted of an old man, his wife, two sons, a daughter-in-law, two grand-children and two hired men. All were well-behaved and obliging, from the captain down to the jolly baby rejoicing in his first four teeth. We made the journey of 550 miles comfortably in two weeks, including a day spent with some Southern Presbyterian friends just opening a new mission at Ching Kiang Poo, nearly midway, along the canal. You see, we Presbyterians here in China fully count on soon being in one Church and are laying out our new stations with that in view.

We were pleasantly lodged in Nanking in the house built for the lady teachers and

spent five busy weeks there with two teachers. Our Woman's Board has a model missionary there in Mrs. ——. Her house is well ordered, her children well taught and trained, her home cheerful and happy and her many guests are welcomed with generous hospitality; and yet she carries on her girls' school admirably and has a class of women learning to read, besides receiving many visits from her Chinese neighbors. She has proved that Chinamen can be taught to cook well with only judicious oversight, for her table never has anything on it that is not real good.

We went from Nanking the third week in September to Kiu Kiang, where we stayed with Mr. and Mrs. Hykes of the American M. E. Mission, North. Mr. H. gave his whole time to helping with a table of sounds and a syllabary, and we were most hospitably entertained. Mr. and Mrs. Hykes are from Shippensburg, Pa. They are pleasant people and level-headed missionaries of many years' experience and he is up to the standard of Methodist ministers in jollity as well as in zeal and diligence. The girls' school there, under the care of Miss Howe and Miss Wheeler, has quite a reputation.

On September 25, we left our kind friends at Kiu Kiang for a short visit in Hankow, where the London Mission, the English Wesleyan and the American Episcopal societies are at work and have many converts. Hankow is the grandest missionary center in China. Rev. Griffith John, of the London Mission, which has done a great evangelistic work about there, is here. Immense regions are easily accessible by water along the Yang-tse-kiang and Han Rivers and the shores of the Doong Ting Lake. The prejudice against everything foreign is not quite so strong nor the people quite so poor as in Shantung, nor are they so simple-minded and resolute as in Shantung, so they have not all the advantages nor have we.

The English Wesleyans have stations occupied by foreigners up and down the rivers and up country, besides a number of out-stations and a great many Christians.

Their medical lady, Dr. Sugden, is doing a grand work among the women and children, all the more grand that she keeps the spiritual part most prominent in her plans because it is most prominent in her heart. The married ladies in Hankow are active missionary workers.

We were much interested in the training schools of the China Inland mission, one for young men at Ganking and one for young women at Yangchow, not for the Chinese, but for new missionaries. I think married couples all go to Ganking and study with the young men. At present young people are encouraged to come out unmarried, leaving that whole question to be settled after they get to work. In the itinerant method which they have hitherto employed this plan does very well. Now that they are trying to settle their missionaries for definite work in designated fields I do not know whether it will succeed so well. There were fifteen girls at Yangchow. They stay from six months to a year. The ends to be accomplished are not only study of the language, but also to sift out those who "never would have come if they had known what they were coming to," and those who depend on anything except their work and the love of Christ for happiness, and those who have not the health or other qualifications to fit them for the missionary life.

Julia B. Mateer.

GOSPEL WORK IN VACATION.

I LEFT Peking most unwillingly in the summer, feeling sorry to turn my back on the women who gathered at our Sunday services. We went to an old temple among the hills for two months.

The day after arriving I took my Chinese book and sat under the trees outside the great gate of the temple; people gathered immediately; an audience of more than twenty men, women and children seated themselves on the grass about me and listened, until a sense of exhaustion warned me to rest.

This was only the beginning of good things; every day, at any hour in the day, we could gather an audience by simply making ourselves visible. Almost daily I talked and sold Christian books to any who wanted. A spirit of inquiry was manifest. One and another began to request medicines. I gave out of the stock that I carried for our own use in case of need.

One day toward evening a lady was introduced who begged me to see her only son. Chinese physicians had given up the case. I tried to decline, assuring her I was not a physician, but she plead so pathetically that I furnished her with chlorodyne and promised if she sent for me to go to her house next day. I was not strong

enough to walk and a rainstorm was rapidly coming on. I did not really suppose she would send a second time, but while we were at breakfast next morning the servants came running in to say "the sick man is here with his father and mother."

I immediately gave medicines and regulated his diet and wrote to Dr. Taylor for advice. He rallied, and then had a serious relapse, when Dr. Taylor generously left his ninety and nine patients in the city and took a four hours' horseback ride through the broiling sun of one of the hottest days this summer to see this only son, who got well.

The fame of this cure spread like fire and the sick from all quarters flocked to get medicine. Some were brought in baskets carried by two men, some in chairs carried by four men. One man was borne on his son's back. It gave me a delightful opportunity to tell them of our Great Physician who was more to be trusted than I could be. They took my medicine and were benefited. Why not listen to His truth? Most of the women never had heard of Jesus; many listened attentively, many assented. Not one ever treated me rudely. Many wanted to pay me worship. Men as well as women would bow down and knock the head on the ground as they do before the idol.

I was obliged to add largely to my stock of medicines and every day sent cases that I did not understand, with a letter, to Dr. Taylor who remained in the city.

You will naturally wonder if any accepted the truth and believed in the living God. It is just here that work in China is patience-trying and trying to faith. Everything moves slowly, even men's convictions. I think some did believe and accept the fact that this Christianity is a living thing and not a dead thing like Buddhism.

The lady whose son was healed has visited me in the city; her history is interesting. She is the daughter of a salt mandarin who lived near the headquarters of T'ai P'ing Wang, the rebel chief, thirty years ago. She was in danger of losing her head, being a Manchu, but was told her safety lay in learning a Christian hymn which she did. This hymn she repeated to me correctly after the lapse of thirty years. She had retained it in her memory as a charm. She reads very well and seemed to enjoy my house, constantly saying, "my eyes are being opened." Truly do I trust they are. She does not fully understand that all that is lovely in a home is the outcome of Christianity. I hope she will learn this delightful lesson and lay claim to that home which Jesus has gone to prepare for all who love Him. I hope it may be my privilege to spend another two months at the old temple and follow up the work begun there, perhaps be permitted to gather for Jesus some good fruit into His garner.

We had regular Christian services the four last Sundays of our stay at the hills. The congregation increased every Sunday. We seated them on the grass on mats, upwards of 200 people, and a more attentive group of listeners is rarely found. Many remained after the services to talk—the men with Mr. Langdon and my son, and the women with my daughter and myself. It was perhaps casting bread upon the waters; if so we will hail with gladness the refreshing, when after many days we shall certainly find it. *Mrs. Reuben Lowrie.*

AT LOW TIDE.

As a missionary party were once returning to Canton from a country tour they were caught at low tide in the San Ui Canal, a little below the city of the same name, and while they waited three hours for the return tide one of the company took out his camera and photographed a Chinese boat; so here we have it, little girl and all. "She was holding the rudder handle and eating sugarcane," says the photographer, "but stopped as I took the picture and watched me with wondering eyes."

These are common boats seen on the Pearl or Canton River and others in South China. They are about 30 feet long, carry merchandise, and are occupied by families, who spend their lives on board. They are propelled by rowing with a big oar from the stern or by poling, or by men walking a tow path and pulling with a rope. At our right, on the forward boat, is a pile of straw rain coats which the boatmen wear in wet weather. The missionary party are in the rear boat. They had spent Sunday in San Ui, a walled town, seventy-five miles southwest of Canton, where Mr. White has a chapel and had administered communion to fifteen persons. There are now twenty-seven church members in the place.

OUR ARTIST'S SUCCESS.

It is a picturesque country around San Ui. The shores along the canals are prettily lined with bamboos, and back from the shore are groves of orange trees and fan palms. Fan making is one of the chief industries of the city.

On this and similar tours the missionary will read and study on the boat and have, at least, evening prayers with the boatmen. He will go ashore to sell Bibles here and there and sometimes becomes so absorbed in it as to barely catch his boat again.

On this particular trip a lady was carried ten miles in a sedan chair to a country village where she looked up some of her former Sunday-school pupils in America and spent the night in their little house, where dogs, pigs and chickens shared accommodations with the family.

THE TEMPLE OF HEAVEN, PEKING.

THIS unique and magnificent tower, the three-storied, blue-tiled temple, was burned on the 18th of September. During the afternoon, in a hail and rain storm, it was struck by lightning and made a fire of great brightness, illuminating the whole sky around, but by early morning there were left only the smoldering ruins. The rain had no extinguishing effect, as the roof had not yet given way and the fire brigade came, but too late.

The event was the great topic of conversation at Peking for the time being and feelings of regret were manifested at the great loss. Native papers estimate that it will take three million taels ($4,200,000) to rebuild the temple.

The causes assigned by the Chinese were various: It was struck by *thunder*, which is the ominous thing to them; a serpent concealed within was being pursued by a dragon, hence the fire. The act of an incendiary were more bearable than to be destroyed by a bolt from heaven itself, foreboding dire evil to emperor and dynasty, as heaven must be angry with its representative on earth; it was the fault of the young empress, because she "is all fire" and there has been nothing but trouble since the marriage.

Whether it will be taken as an augury against foreign innovations, railways* in particular, remains to be seen. The fact of the blame of the burning of the famous Tai Ho Gateway being put against the Tientsin-Tungchow railway may suggest the projected railway from Peking to Han-

* This has proved to be the case.

kow as the cause here. Not only has the emperor taken it as an admonition from Heaven, but the temple attendants are to be rigorously examined to see if there have been any improper practices, and other officers in charge are degraded and fined.

The Temple of Heaven, or "Hall for Praying for a Propitious Year," is in a park a mile square in the southern part of the Chinese city, where is also the "Altar of Heaven," and is surrounded by a "sacred grove so extensive that the silence of its deep shades is never broken by the noises of the busy world."

This three-terraced, circular temple, the loftiest building in Peking (the surmounting gilded ball resting 100 feet above the marble platform), with resplendent azure tiling representative in form and color of the aerial vault (though the roof was originally of blue, yellow and green tiles; but by the emperor Kien-lung these colors were changed to blue); with the richly-carved and painted eaves and round windows shaded by blue glass rods strung together, casting ethereal, blue shadows; with the rare symmetry of its proportions; formed the most remarkable and imposing structure in the capital or in the empire.

Within the circular interior was the tablet to Heaven on the north, and on each side four shrines in which are tablets of the imperial ancestors according to their rank. The Dragon Throne was placed in this building.

At the winter solstice, the great day having arrived, the emperor in the evening leaving his palace, goes part of the way in his chariot drawn by an elephant taken from the imperial stables, and part of the way in his sedan borne on the shoulders of 32 coolies. Preceding him are the National Guard of bannermen and a company of 234 musicians, and on horseback the royal princes, the nobles, mandarins and high officials to the number of 2,000. Passing along the silent street with shops all closed, the emperor repairs to the Palace of Fasting for quiet thought and lonely meditation for his high service. Summoned, he dons his sacerdotal dress, which no priestly vestments that Aaron ever wore exceeded in richness of gold and beauty of design, and ascends the altar, while the royal choir, with voice and stringed instrument and soft-sounding cymbal, make the stillness of the night air resound with the song of "universal peace," while on the other side an equal number of posture-makers join in the ceremonies. The emperor makes prostrations before the tablets, presents the viands and lights the incense when the songs of "harmonious peace" and "excellent peace" are sung by the choir. A prayer to "Imperial Heaven, Supreme Ruler," is then read. A voice cries, "Give the cup of blessing and the meat of happiness." The emperor tastes thereof and bows upon the altar before Heaven in token of his thankful reception, and then listens to the song of "glorious peace." A shrill voice is heard, "Look at the burning," when the bullock, entire and without blemish, "no garlands having been put on the victim when its life was taken and no blood sprinkled," is placed in the furnace, and the smoke ascends. Ecce Homo! the only man of the 400,000,000 who can perform this rite of the established religion. The Pontifex Maximus of this mighty empire, in behalf of his people offers sacrifice—the patriarch of the nation, at once their chief magistrate and high priest. The scene is one of imposing grandeur. The high priest stands in solemn majesty while the legion of statesmen, nobles and mandarins are prostrate on the second and third terraces in profound reverence and admiration. The worship is at midnight, and as the pale light is shed abroad upon this princely assemblage, so richly dressed, from the high suspended lanterns; and the lurid flame from the sacrificial furnace ascends and casts its glare over the marble terraces; and the fragrance of incense and the peals of music fill the air under the open vault of heaven; the scene presents all the elements of imposing solemnity "and is a splendid and wonderful pageant." *

There are Three Religions, so called, in China—Confucianism, Taouism and Buddhism, but this worship at the Temple of Heaven is the only real religion, though the Son of Heaven is the only one who practices it.

In his capacity of Vicegerent, High Priest and Mediator between his subjects and the higher Powers there are many points of similarity between the assumptions of the emperor and of the Pope of Rome. Heavy chastisement awaits any of the common people or the unauthorized who should presume to state their wants to high Heaven or worship these objects of imperial adoration. They may worship stocks and stones in almost any form they please, but death awaits them if they attempt to join the Vicegerent of Heaven

* Du Bose, "Dragon, Image and Demon."

THE TEMPLE OF HEAVEN, PEKING.

and Earth in his adorations to the supposed sources of his power.

The high priests of China love power and adulation too much to share this worship with their subjects, so the State has appropriated this service. When taxed with ingratitude in neglecting to honor that King on whom they depend for existence, the Chinese uniformly reply, "It is not ingratitude but reverence that prevents our worship. He is too great for *us* to worship. None but the emperor is worthy to lay an offering on the altar of Heaven."

From remote antiquity this knowledge and worship of God came down through patriarchal tradition, and prior to the rise of the Three Religions. Even now no vulgar idolatry, no image, has entered that temple. This mountain top still stands above the waves of corruption, and on this solitary altar there still rests a faint ray of the primeval faith. As we contemplate the Majesty of the Empire prostrate before the tablet which represents the invisible Deity, while the smoke ascends from his burning sacrifice, our thoughts are irresistibly carried back to the King of Salem officiating as "Priest of the Most High God." This is the high-place of Chinese devotion, and the thoughtful visitor feels that he ought to tread its courts with unsandaled feet. A distinguished missionary actually "put his shoes from off his feet" before ascending the steps of the great altar.

A Resident in China.

THE CONDITION OF WOMAN IN SHANTUNG.

CONFUCIANISM enjoins the same consideration and reverence for both man and woman among elders and ancestors. This renders the lot of older women more tolerable in China than in other heathen countries. But the code does not include duties of older to younger, so public opinion throws little restraint around the treatment of girls.

Woman of the West, suppose you had opened your eyes first in a Chinese home, what would you have seen? A dark room with mother earth for flooring; for window, a hole pasted over with thin paper;

a table, a bench, a few cooking utensils and a brick bed, with a range for cooking in one corner, all draped with soot and cobwebs. White is funereal, so a cleaning would bring calamity. You would look into the faces of parents sorry to see you. Your father might drown you, or you might be neglected, with but scanty food and clothing, till an early death should overtake you and your poor body be hastily carried outside the wall and thrown to the dogs.

Should you survive, your parents will never mention you among their children, nor give you any name except "that." You never go to school. At seven your feet are bound tightly with cotton bands and never allowed to grow any more. They keep you in fearful pain day and night for two years, or till circulation in them ceases. Like a person walking on her heels, you limp your way through a life of toil. Daily you carry your little brother strapped on your back. You go to the fields and dig grass roots for food. You are early betrothed by your parents to a—mother-in-law. Of course, there is a boy somewhere in the bargain, but most important is the mother-in-law. She may abuse you with impunity and make your life such a burden that you hang yourself or take opium. Your husband, when grown, *may* be kind; he *may* beat you and sell you for opium or for some evil purpose. Whoever he be, you must not appear when any one comes to see him; you eat after him and never go out in his company.

You will always be in mortal terror of ghosts. If your son dies you will blame yourself and will plead with his spirit not to avenge upon you his early death. With your child you will spend hours wailing at the cold grave of some lost one. No ray of hope breaks through the gloom. You will pray to be born a man into the next world, or, if you chance to know a Western woman, you will plead to be born like her in a Western home, which surpasses your brightest dreams of heaven.

When you die you are supposed to go first into the custody of the spiritual village constable; so your children rush to the little temple and offer a present for your release. They then feel round the dark room, calling "mother, mother," till, finding the cold corpse, they carry it home, place it in a cart of cornstalks, artistically covered with tissue paper, set it on fire, and when it is burned your family cry, "Go, mother, along the highway to the far-off southwest." What you are there to meet no one knows.

These women in China out of the depths are crying for help. Feeling their way in the darkness, they do many things to seek peace. They, too, are asking:

> "Is there no happy spot
> Where mortals may be blest,
> Where grief may find a balm,
> And weariness a rest?"

But no—

> "Faith, Hope, and Love, best boons to mortals given,
> Wave their bright wings and whisper:
> Yes, in heaven!"

R. M. Mateer.

A LADY PHYSICIAN ON THE BORDERS OF MONGOLIA.

OUR Peking missionaries enjoyed a visit from Dr. VIRGINIA MURDOCK, of Kalgan, a station of the American Board, just under the great wall, on the borders of Mongolia, and one of them has kindly sent home the following graphic report.—EDITOR.

DR. MURDOCK is exceedingly bright and interesting. She has worked herself nearly to death the past seven years and finally was so run down that the Mission sent her to Japan for three months. She has had a beautiful time and come back a new creature. She says her work is almost entirely among men and she thinks the Woman's Board would hardly think best to support it on that account, so she strongly advises the General Board to send a man physician there and let her go somewhere else to work among the women. She has built up all the medical department herself and work has grown so that more land must be bought and the hospital enlarged. She gave me a description of her average day.

She and Miss Diament keep house together, 15 or 20 minutes' walk from the hospital. They have breakfast a little before seven, then Chinese prayers with the servants, and she starts at once for the hospital. If there are no very sick patients that she must see immediately, she has morning prayers first, insisting that every individual connected with the establishment, who is not too ill, shall be on hand. She sometimes has a congregation of 30, sometimes not nearly so many. She arranges a course of Bible study on the life and work of Christ, which she drills into them, some-

times herself explaining and praying with the men, sometimes the Chinese helpers. After this she has the men recite their Bible lessons. It seems to be no hardship, as they take considerable pride in it. When the patients go away she makes them a present of the books they have studied, which pleases them very much. She says she does not know how much good the teaching does, but she is determined that every patient shall get a clear idea of the truth. She is bound they shall *hear* at all events. The prayers and teaching often take two hours or more and afterward she attends to the various patients, getting everything into running order for the day, then teaches some women to read and embroider, and goes home about 11 or 11:30. After dinner these women come and she teaches them for an hour, then goes to her clinic, which takes most of the afternoon, Miss Diament and the Chinese helper meanwhile talking to people in the waiting-room. After clinic she has the in-patients, the hospital cleaning to look after, and all sorts of things to do and does not get home until seven or eight o'clock. She is tremendously thorough and does not like to leave very much to the Chinese assistants.

I said, "I hope you have your evenings to yourself." She laughed and said, "Well, in the evening I usually have my suicides." "Suicides! What in the world do you mean?" She replied, perfectly serenely, "Why, the Chinese are always committing suicide for something or other; they seem to select the evening for it, and feel called upon to send for me." She said she would often get a little run down and nervous and couldn't sleep, but would wake up in the night worrying about her patients, thinking perhaps they were taking cold, or the Chinese nurse hadn't given the medicine properly, and would feel as if she must get right up and go to the hospital; but if she did she would need to have a man go with her, and it was such a dark, horrid walk, stumbling over dead babies, etc., that it didn't really pay. "Dead babies!" I said. "Did you ever really see a dead baby in the street?" "I've seen scores of them." I gasped out, "I don't wonder you draw the line at dead babies." She calmly replied, "Oh, I don't mind the babies in the least; I'm perfectly used to them, but I do mind the wolves that are eating them up." I asked her if the people killed these babies. "No, infanticide was not very common; these infants died a natural death, but people in China don't believe in useless extravagance in the matter of babies' funerals."

I have never seen such things here. *The Chinese Times* said the other day that some charitable organization or individual pays for a cart to go about every day collecting deceased infants, and when this is filled they take it outside the walls and bury the little things in a common grave.

One of our Peking helpers lost a child a little while ago, and of course had a proper funeral. Mr. Whiting, Mr. Lowrie and others attended the service, and the neighbors could scarcely believe their eyes that Christians should make so much fuss over a child. The Kalgan people fold their babies up in a mat and lay them in the street.

Dr. Murdock goes off into the country on tours, staying sometimes 20 days. She takes a servant or Chinese helper with her, medicines, books, bedding, cooking utensils and foreign food, and puts in three weeks of as hard work and as much discomfort as can be imagined. Shelter is about all one gets from a Chinese inn. Dr. Murdock spends the nights in these inns and then starts off early in the morning for some friendly person's house in whose court-yard she dispenses medicines and talks the whole day. Usually she has no time to stop for lunch, but keeps right on until late in the afternoon. Crowds come and generally treat her with perfect respect. A great deal of good seems to result from these tours, but think of a woman off in that way for three weeks, without a single foreigner to speak to and surrounded with Chinese from morning to night! I don't know of any more unselfish life.

Opium patients are pleasing individuals to care for. When they come to the hospital and ask her to take them in she has a very plain talk with them, explains the treatment and how much they will suffer for three days, and asks if they are willing to undergo it. If they are not frightened away she makes them deposit quite a sum of money, which she keeps if they run away before the treatment is over, but if they have the pluck to stick it out she gives it back when they go home. As they generally have to borrow the money, they are more likely to stay through the required time. She takes every particle of opium away and has all sorts of bathing and rubbing done for them, but for three days, sometimes four, they are in fearful misery and keep up a series of howls and groans and calls for their mothers. Sometimes she had to go over there in the evening,

and as she opened the gate and went into the court it was like stepping into Pandemonium itself, such a chorus of wails as rent the air. She says as soon as a Chinaman is sick he begins to call for his mother. After the first three or four days the patient is free from pain, but very weak. However, he picks up quickly and at the end of eight days is well enough to leave. She insists on their having nourishing food, and for the last few days they are usually as happy as at first they were miserable. On the whole they display a good deal of courage and seldom draw back or give out during the process.

Kalgan is a very hard field and dreadfully isolated. It is about 140 miles northwest from Peking, a journey of five days in a mule litter, consequently people don't run up there "just to spend Sunday," for instance. The American Board has the only mission there and the only other foreigners are five Russian families, merchants. They are very friendly but live quite a distance away. As the Russians do not speak English and Dr. Murdock speaks very little Russian, when she goes there to dinner they talk Chinese.

Grace E. Newton.

TIĔN-DONG z.

THE ancient and famous Buddhist temple, Tiĕn-Dong Ŏng Fah Yün z, is nestled among the hills in a charmingly-picturesque spot about twenty miles east of the city of Ningpo in the province of Chi-kiang, China.

About A. D. 300, six years before Constantine the Great was chosen emperor, a Buddhist monk in his wanderings came upon this beautiful and fairy-like spot and built for himself a reed hut. In one of the two rooms of his very small hut he erected a shrine for Buddha, and while he assiduously applied himself to the reception of doctrine, the cultivation of moral habits and religious meditations (legend says) there appeared a youth who ministered to his daily wants as did the ravens to Elijah. When the monk made inquiry of the youth as to who he was and whence he came he replied, "*Ngô z Tâ bah dong ts*" (I am the pure youth). The monk spread the story that the *Ta-bah-sing* had come to dwell in the straw hut and announced himself priest. He erected a small temple on the spot, which grew famous and was enriched by the offerings of devotees.

At different periods emperors beautified the temple, presented tablets for its walls and added pavilions, but soon after an emperor had built a chapel for it, in A. D. 1130, it was burned to the ground. Nearly two centuries after, A. D. 1316, the emperor Dzing-tsong commanded it to be rebuilt. Again, imperial acts brought the temple into high favor and to the present day the sacred place numbers its devotees by tens of thousands. There are generally about 400 or 500 priests and monks to be seen about this monastery, of which 100 only are said to be resident there. The others are attracted by the fame of the temple and visit it for merit or fame. I am told the head priest is chosen by the emperor from the fraternity at some famous Buddhist resort; and he not only has control of this large monastery, but many smaller ones in the neighborhood are under the jurisdiction of Tiĕn-dong z.

One of the noted features of this place is "The Hall of Judgment." It is peculiarly striking for its emptiness the like of which I have not noticed in other Buddhist monasteries. It is a large, square room entirely empty, with the exception of a chair and table which stand upon a platform of some height inclosed with a railing. On making inquiry I found this to be the court-room, where the head priest tries any of the brotherhood who are accused of crime, and if found guilty he has official authority to pass sentence on the victim and see that the penalty is carried out. Severe punishments are inflicted for breaking any of the "ten prohibitions." The priest found guilty of adultery is burned to death and a thief or covetous person is beaten with bamboos.

On entering the temple proper, or Hall of the Three Buddhas, about which all the chapels, halls, pavilions and other monastic buildings cluster, you are met by the imposing images of Buddha past, Buddha present, and Buddha future. They are three colossal gilded statues, whose calm, contemptuous countenances are meant to express the eternal rest of Nirvana—"the emptiness which every intellectual object will include in itself when liberated. * * * because nothing can come from it, and it is incapable of having in it any individuality, mental or material." *

Behind these three enormous Buddhas is an image of Kwan-yin sitting on a lotus

* See Schott, in Edkins on "Chinese Buddhism."

THE THREE PRECIOUS ONES.

leaf, beneath a canopy of carved wood lacquered in gold, blue and green, made to imitate cloud, rock and ocean scenery.

This arrangement of images in Tiĕn-dong z is only one of many as seen in different Buddhist temples; sometimes it is Buddha in the midst of his six *devas* or listeners, or again Buddha is represented by Jü-lae as the central figure, while Veng-Jü and Pu-yin take the places at his right and left; or it may be Mi-lae-veh (the Buddha to come) who takes the principal place in the Hall of the Buddhas, while in others the prominent place is allotted to Kwan-shi-yin.

Going on through the great temple and passing out into an inner court and up a flight of steps we enter another hall, large and imposing, which is dedicated to the worship of the

SAN PAO (THE THREE PRECIOUS ONES).

A good picture of this "Buddhist Trinity" is given in the cut before you. The San Pao are found in every Buddhist temple; they represent Veh (Buddha) The Personal Teacher; Fah (Dharma) The Law or body of doctrine; and O-zong (Sangha) the Priesthood; and are held in great reverence by all devout Buddhists. One of "The Ten Prohibitions" is "reviling the Three Precious Ones." A devotee of Buddha is assured of an entrance into the "Paradise of the Devas" as a reward for reverencing the Three Precious Ones, together with keeping the other nine 'prohibitions." The punishment for slandering the San Pao will last for ten millions of millions of kalpas. [A kalpa is a period of time varying from a few hundreds to many thousands of years.—See Edkins on "Chinese Buddhism."]

The cut not only represents the San Pao, but it also gives you a good view of the priests at worship and their surroundings. The little mats you see scattered upon the floor are those upon which the devotees kneel before the idols. At the left of the table at which the priests sit at their service is the temple drum with a priest represented in the act of drumming. On the small, low table, at a little distance from the San Pao, is the wooden Fish head, an instrument in universal use in the temple service. A dull, hollow sound is made by pounding upon it with a hammer of like material. Directly before The Three Precious Ones is an incense stand, and on either side a candle vase with lighted candles and a flower vase containing artificial flowers (no others are used). To the right of the San Pao we have

KWAN-SHI-YIN,

commonly spoken of in English as "The Goddess of Mercy." Kwan-yin is to me the most interesting emanation of Buddha. A peculiarity about this deity is that for more than six hundred years Kwan-shi-yin was worshiped as a male, but since the twelfth century the popular representation is of a female. Kwan-shi-yin has thirty-two metamorphoses and appears in as many different forms to suffering humanity. There is no emanation of Buddha which holds so large a place in saving mankind; she comes into the world in a lower position than Buddha in order to more effectually instruct and save the ignorant, and is known by such names as "Tă-tsi" (great mercy), "Tă-pei" (great pity), "Kuie-kû" (salvation from misery), "Kuie-nan" (salvation from woe); hence the English name "Goddess of Mercy." She is also represented as the "Giver of Sons," "The Eight-faced Kwan-yin," "The Thousand-handed Kwan-yin," and is the favorite deity with sailors. The Thousand-handed stretches out a saving hand to every suffering being.

It is impossible to visit one of these centers of Buddhism without feeling intensely the contrast between the religion and worship of Jehovah and that of Buddha with his manifold emanations—between one Lord and Saviour, Jesus Christ, and "Kwan-yin the Thousand-handed." For more than 1,500 years many thousands of weary and footsore men and women have annually ascended to this sacred shrine. Not alone from the cares and trials of this life they seek rest—they are heavily laden with the burden of the ceaseless metempsychoses which they so much dread. They long to attain the rest of Nirvana—that annihilation and extinction of self which will save them from being re-born into a lower sphere in this world, or deliver them from the torments of one of the Buddhist hells. To their cry of "What shall I do to inherit eternal extinction of life?" Buddha answers, "Take nothing from me; trust to no one but yourself; get rid of the demerit of evil actions and accumulate merit by good actions."

Thanks be to God, China's millions are not left to grope in the black darkness of "The Light of Asia." The Light of the World is held up to them by the Church of Christ from all parts of the world, and many, having already seen the glory of Christ's brightness, have cried, "What shall I do to inherit eternal life?" and the answer of love, "Come unto me all ye that labor and are heavy laden and *I will give you rest*," has lifted the burden from many sin-laden hearts and they have found rest.

"The Light of the World is Jesus."

Frances E. Butler.

AT THE CAPITAL OF MANCHURIA.

MOUKDEN (as our Irish lady was about to tell us when the bottom of page 47 cut her off inexorably) has two walls. The inner, surrounding the city, is very high

and enormously thick, its slope and size suggesting some huge Egyptian building. The outer wall, an earthen rampart, incloses the suburbs.

Of course we attracted great attention on our way through the city. A lot of loafers around a shop would rush on ahead and burst into a roar of derisive laughter as we passed. One exquisite, with a gorgeous crimson jacket over his long gray robe, actually forgot his dignity so much as to run two or three times, in order to get a better view of us. Women were conspicuous by their absence; only now and then could we see the flowered head-dress of one peeping out of a cart as she drove past.

The Conference is to be opened on Saturday evening, when the retiring Moderator is to give his address, the new Moderator to be elected, and reports of the various missionaries to be read. The ladies are admitted to this meeting, but further sederunts are closed to the "inferior sex." Some of the missionaries think this should not be so and ladies should be present at all the meetings. I agree with them.*

On Sunday morning the opening sermon is to be followed by a baptismal service, when some eight or ten men are to receive baptism. At 12 will be communion service, in the afternoon English service, and in the evening a sort of prayer-meeting. On Monday there is to be a *soirée* in the new church. After a liberal supply of native cakes and tea there are to be addresses by the missionaries, the Chinese elders and some of the leading members. The Chinese love speeches.

For the rest of the week the missionaries will be busy with various questions: the ordination of medical missionaries, examination of evangelists, and so on.

* Here the Editor paused to utter an emphatic Amen!

ANOTHER MISSIONARY TOUR OF THE NEZ PERCÉ CHRISTIANS.†

TEN men, besides Pastor Williams, started on their promised missionary visit to the Shoshones on July 29. They spent more than two weeks at Lemhi among this people. Pastor Williams preached to crowded houses in the schoolroom on Sabbaths; he and my pupils preached in Tit-kelasin's (the chief's) large room on week days — the other helpers assisting with singing and talks (by hands, i. e., signs, or voice, or both together). All the eleven worked man to man among the people, instructing them in the way of life through that wonderful Indian sign language, by which they can preach on sight, some of them (as Moses Monteith) to any tribe of the West; teaching others who understand the Crow language and the English through these tongues; and others through Wilson's (a native Shoshone brought up among the Nez Percés) Shoshone tongue.

As soon as the sun was up you could see them coming to our tent from this side and from that side and they would be with us until dark. Said Kul-Kul-tamin: "Our tent was never empty of them. And they would sit and listen while we talked to them about God and what the Bible said and about the new way, until my arms would ache" (talking himself or interpreting in the sign language).

Many absent at the council last year were at home this summer and heard the Gospel. Their darkness was dense. So the precious seed-sowing went on from day to day. Pray that God may cause it to bring forth a plenteous harvest to the glory of His Name. If only every heathen wild tribe around us had two such precious weeks every summer, perhaps I could die content.

Our missionaries wished to visit the Fort Hall Reserve and preach to those Shoshones who twelve years ago sent a "runner" to the Nez Percés, asking them to send a teacher with "the Book" to them; but they found that it would require eleven days' journey over mountainous roads beyond Lehmi and they had not funds to take them there—had barely enough for the road home.

The road to Lemhi was through heat and dust and smoke of burning forests and over difficult mountain passes, and yet every one of our men came back with a stronger missionary spirit than ever and a looking out to the regions beyond Lemhi for next summer, if God please.

We have proved now that the missionary work of our Nez Percés is practicable and a success, by God's blessing. It is no longer a doubtful experiment on which we might hesitate to ask the Board to spend the money of the Church. It is getting too heavy for a few to carry—the great Presbyterian Church simply looking on. We must send in an estimate next spring of expense of Nez Percé missionary tours to the heathen wild tribes.

S. L. McBeth.

† See *W. W. W.* January, 1888, also map in July, 1889.

Letters from the Front.

CHINA.

THE CIRCLE AT WEI HIEN.

Miss Emma Anderson wrote from Wei Hien, October 25, 1889, and though she modestly says "I don't write the kind of letters that can be published," we are sure our readers will agree that she has told just what we want to know, and all will rejoice that she has recovered from her illness.

"It will be two years the 10th of December since I came. Our mission grounds are a mile and a half from Wei Hien City. We have walls around our grounds, but not so high as the city walls. I live with my sister, Mrs. Laughlin. Then the Chalfants, who came when I did, have built a house and will be in it soon. Another has been built for single ladies. We have a school of forty boys here and a very nice new dispensary and large chapel. Dr. Hunter boards with the Chalfants, but he leaves us this autumn and we are to have a new doctor, also a new lady doctor and another single lady and, I believe, a new clergyman and his wife. We are all excitement now about the new people. My sister, Mrs. Chalfant and myself have been the only women here for so long we cannot think how it will seem to have more.

NO FIRE FOR A WEEK.

"Chefoo, as you know, is on the coast, two hundred miles from here. Our mission meeting is there the last of November, and all the new missionaries and Dr. and Mrs. Mitchell, of New York, are expected, so we are wanting to go; but if we start from here Monday morning we won't get there until Saturday night and won't see fire from the time we leave until we get there, so you may know what the weather will be like, as the climate is much the same here as at home. We carry an alcohol lamp or a little charcoal stove to cook on. We travel in carts, *shenzas*, wheelbarrows, or, we might ride donkeys if we were strong enough, and if we were wealthy we might go in chairs, but we find that too expensive for any but short journeys.

ILLNESS AND A DULL SUMMER.

"I had spent a month in the famine region with my sister and Mrs. Mateer and another month of solid study at home. I felt perfectly well and was enthusiastic about the work and brimful of plans when all at once I was on my back and typhoid fever set in. It was ten weeks before I could walk *at all*, and then only a few steps. It was a dreary summer to us. I do not like to think of it.

INCIDENTS AND OPPORTUNITIES.

"One day this week the Chinese went to the graves to worship and wail and a number of women came in to visit. One day last week the women went to the temples to worship and we had crowds from morning till night. Some of them are very interesting and seem to take in something of the doctrine, while others are only interested in how we live and in examining our dress. I want to go next week to a station about 15 miles from here and stay a few days. There are some very nice Christian women there and a number of inquirers. A girls' school has also been started which I am to look after. It is taught by the wife of one of our Chinese ministers who was educated in one of our mission schools.

"You asked if I could use picture cards. I could, and would like very much to have some. We never like to give the people pictures of women in low-necked dresses, as they would think them very immodest, but advertising cards they are wild to get."

Mrs. Murray, of Che-nan-foo, writing from Wei Hien in the summer, where they had gone for Mr. Murray's recovery from famine fever and Willie Murray's diphtheria, said: "The pure country air has done wonders for us and we are in excellent health." Referring to their furlough in America last year she says:

The year has gone and much not accomplished that I thought certainly I should do when in America. And what deep waters we had to pass through as soon as we bade farewell to home and loved ones! Measles on the way, and our dear little Maud gathered into the tender Shepherd's fold, her resting-place in the deep blue waters of the Atlantic. The trial was great, but supported by His grace which is sufficient for all things, we were enabled to say, "Thy will be done."

My record of real missionary work is brief, for

eight months' sickness of various kinds has entered our home and caused much anxiety.

Soon after leaving Che-nan-foo we heard of the death of one of our schoolboys, a promising, lovable boy of sixteen. Died of typhus fever. He was a Christian, and so are his parents. We spent three days at his home in April and found much to cheer our hearts in that one family; mother and daughter-in-law (wife of this boy) learning the hymns together and both anxious to study. When the father came and found the son had been dead some hours, he was nearly overcome with grief, but he said, the "Heavenly Father's Will, we cannot say a word."

In the spring we were in the country for twenty days. Dr. Coltman spent five days with us and treated over five hundred patients. Our rooms were full all day and we had fine opportunities of telling the people of the great Physician of souls. Some of the women came from a distance to the services.

"I WILL HAVE TO SPIN ALL NIGHT."

I spent most of the time in one village where we have quite a center of work, several Christians and a number of inquirers. The women made progress during my stay with them; they gave up their time to study. One poor old woman said, "I will have to spin all night to make up this time."

I trust nothing will prevent our itinerating this autumn, for that part of the work is most promising, and if health is given me I hope to enter into it largely, trusting for God's blessing to accompany our efforts.

A BUNCH OF FACTS ABOUT SCHOOLS.

MRS. WHERRY wrote from the hills, NEAR PEKING, July 31, 1889:

We have *five* boys' day schools in Peking, all but one under care of Mr. Lowrie, who also has charge of the Boys' Boarding School. Mrs. Whiting oversees *two* girls' day schools, and Miss Newton has charge of the Girls' Boarding School. The *average number* of pupils in them is fifteen; *the ages* range from eight to sixteen. *A few* of them are from Christian families, but *most of them* from respectable heathen families who desire their children to learn to read, but have not enough money to pay for having them taught in Chinese schools.

The pupils are required to study Christian books and are examined in them at stated times, generally once a week. The hope is that their faith in idols will be shaken and the entrance of God's Word will give light and life. For this we ask the prayers of all our home friends.

ONE INSTANCE.

We had an encouraging instance of the good work done in one of the girls' schools in the dying testimony of the oldest and most influential pupil of it. She had been for six years in this school, taught by a former pupil in the boarding-school. She was about sixteen years old when she died, a few weeks ago, from scarlet fever. She had for some years lived a consistent life, doing good work in school while helping a widowed mother in all her household duties. When she came to die she had no fear for herself as her trust was in Jesus. The burden of her prayers was that her mother and brother might become Christians.

We are very sure that children taught in these schools cannot grow up to be out-and-out heathen and we hope many of them will become decided Christians.

TEMPLES ABOUT PEKING.

MISS MARY I. LOWRIE, of Peking, from among the hills, August 16, 1889:

I wonder if you have seen pictures of the temples here? Those the missionaries use have stone floors, paper windows, and for the most part very low ceilings, but they are in the country among the hills and that is what we crave. The pure air and perfect rest are tonics to tired nerves.

We are living in an old temple founded 800 years ago. Here lies the famous idol, the Sleeping Buddha, one of the most popular images about here. There is a curious custom of sending shoes and stockings to him as a thank-offering, so that even the wife of the emperor has sent a pair. We hear the priests chanting every day and feel that we are in the very midst of heathen darkness. They beat the drum, ring a bell, knock on a wooden ball and bow their heads to the ground in the most striking manner.

My mother has taken much interest in dispensing medicine out here and she has had as many as twenty cases in one day.

THE UNKNOWN LIFE BEYOND.

There is a very interesting woman in this neighborhood, wife of the head of the encampment of soldiers. She can read and takes great interest in everything new. She has been a frequent visitor and has formed quite a friendship for us. She rather shocked me in her last call by saying after an earnest talk, "When your soul meets mine in the other world we won't forget each other." They have such very hazy theories about the future. So many women have said, "No one has come back from the spirit world, how can we know surely about it?" They have a tradition, which they firmly believe, that every human being has three souls and after death one remains in the grave, one wanders in space, and the third returns to its former home and fireside.

A woman who lost her daughter, fourteen years of age, said, "Of course she will be anxious to see her mother again and so her spirit will come back to her old home." There was something very pathetic in the mother's clinging to the belief.

THE COUNTRY PEOPLE.

The people in the country are much franker and more approachable than in the city. We have been treated very kindly in this settlement. I was quite nervous about coming here, because I heard there were soldiers on every side and they have not a good name for politeness. But whether mother's medicines or the fact of our living in one of the Buddhist temples protects us from rudeness, certain it is that they have been uniformly kind. One poor woman whose eyes have failed said to mother, "You must not be too anxious about me for it will be as the God of Heaven decrees. If I get well it is His will, or if my eyes do not recover still it is in His hands." Her lips trembled when she said it, showing what a tremendous misfortune it was to her to become blind.

I hope the needs of China will be dear to the hearts of all. The longer I live here the more sympathy I feel for the utter ignorance and helplessness of this people. They have absolutely no future to look forward to and little to make the present endurable.

MRS. J. M. W. FARNHAM wrote from SHANGHAI, October 3, 1889:

Dr. Farnham's principal work is editing two magazines in Chinese and Tract Society works. We have also commenced three day schools in the neighborhood. On Sunday they all meet along with the others for a service conducted by a Chinese assistant, formerly a pupil in the boarding-school at the South Gate. His wife, also a pupil, teaches one of the schools. We hope it may result in a large Church, though it is yet the day of small things. It is a great joy to see the pupils of the schools turning out well and becoming useful. Most of them have been supported by societies at home and many prayers have been offered for them and no doubt it is in answer to those prayers that we see such results. These two young people I know you will be interested in and I hope will pray earnestly for them, also for the other teachers, one of whom is a very nice woman from our boarding-school in Ningpo, the other, from the American Episcopal school; she has fifteen scholars, mostly girls. The other schools have over twenty pupils. A Bible woman and I go around among the mothers as we have opportunity and, as a rule, we are kindly received, but as yet we have not seen any decided interest in the Gospel on the part of any.

MRS. A. A. FULTON, who has not seen her home and native land for seven years, wrote from CANTON, November 4, 1889:

Hurrah for America! Look out for the steamer Rio Janeiro, which leaves Hong Kong January 9 and is due in San Francisco about February 2. Almost too good to be true.

After sending my last letter we found that every member of the mission thought we should take our rest first, before going to our new work in Kwong Sai, and of course we acquiesced and are so happy that we can scarcely wait.

Yesterday Mr. Fulton went out to his station, ten miles from here. Work there is very hopeful and there are several new inquirers. He goes half the way in a boat and half in a jinrikisha. Even when in Canton he is busy every moment, for besides going to Sha Ho, the station mentioned above, every Sunday, he preaches daily in the chapel here. This is called street preaching. The front doors are thrown open and the crowd comes in from the street. A foreign preacher attracts a much greater number than a Chinese.

LAOS.

UPRISING OF THE PEOPLE.

MRS. COLLINS wrote from CHIENG MAI, September 25, 1889:

We were in the midst of excitement all last week. Several thousand of the Laos* rebelled against the Siamese and Chinese on account of their taxes. We heard that the tax-gatherer would take nothing but money or the person himself. They took four in this way and refused to release them. About 5,000 persons (reported to be 30,000) joined together and took oath at the temple not to leave a Siamese or Chinese, and only one Laos prince, alive. These are the reports. Chinamen started down the river by the boat-load; others, as well as Siamese women and children, came to the missionaries for protection. We took no men in. Laos people were as badly frightened as others. One day things looked serious and Mr. Archer (English consul) offered us ladies protection at his home. We had all our weapons loaded, fearing a mob which might not know what they were doing. Finally, the king having promised to protect a man if he would come in to him, the man went and showed him where they had buried dynamite and the Sadette's two gatling guns and how they were calling men from Lakawn and Lapoon provinces to their assistance. Three days were given in which to persuade the leader to disband and this seemed to have the desired effect. It is all quiet now, except that they are hunting the leaders.

This spoiled the celebration of the King of Bangkok's birthday. We all accepted the Sadette's† invitation to dinner September 21, and were treated as nicely as could be.

ONE of the patients at the Lakawn Dispensary, whose eyes are being treated, wants to learn the Lord's Prayer, so he has a Buddhist priest come in once a day and read it to him; as the priest reads it, he prays it. "Thus are Buddha's followers pressed into Christ's service," remarks a missionary there.

* The province of Chieng Mai is tributary to Siam and the king is suzerain of the king at Bangkok.

† Brother of king at Bangkok.

INDIA.

MRS. CALDERWOOD wrote from LANDOUR, October 11, 1889, some particulars of her husband's "calm and beautiful death" and of her own illness since:

Only now I begin to feel myself again and I long to return to work. There are branches of it for many hearts and hands and I shall fit in somewhere.

It is 29 years since I reached Lodiana. These years have wrought great and wonderful changes, and all for India's daughters' good. As it has been my privilege to watch it in zenanas and girls' schools from its very infancy, you may understand that mission work in its various branches has great attractions for me; my bereavement will not separate me from it. The brethren of the mission have unanimously agreed that I should take up work among them, but where is not yet decided. You may also easily understand that one who has spent 29 years among missionaries and cast her lot among them of her own free will feels more at home among them than with relatives in Germany, and as I entered mission work when only eighteen years old, if it is God's will I may yet spend many years in India.

MRS. ALEXANDER writes from ALLAHABAD, December 3, 1889:

With increased desire among zenana women to read, a number of new houses are being opened. The number of zenana pupils actually reading is 86. This does not cover the many, who while they are too old to read, or too indisposed to take the trouble to learn, are still eager to listen to the old, old story, be it sung or read.

One woman is paying three rupees a month that she may have extra time given her and this I have arranged for her by appointing one of my Bible women to give the evening hours twice a week in addition to the five hours of teaching she has in the early part of the day. The boarding-school under Mrs. Newton's superintendence is doing a good work for India in training our Native Christian girls for present and future usefulness. Cannot you good people at 53 Fifth Avenue come to our rescue in the way of teachers—sending *two*, thoroughly good, well qualified ladies?

GUATEMALA CITY.

MISS HAMMOND wrote November 26, 1889, of closing school for vacation, which in accordance with the customs of the country must come off at this time of the year. This is the "season" in Central America for going into the country, as midsummer is the season with us.

"It seems as if we must have a boys' school here. Notwithstanding it is pretty well understood that we do not take boys any more, we have had twelve or fifteen applications this year and all our old boys would come back to us any day. We had forty girls during the year and closed with twenty-three. Six went to Europe and three to the United States.

"Our Guatemala representative with the Spanish-American commissioners, Señor Cruz, is a very able man. It is said he has the finest private library in Guatemala. He is a most devout Roman Catholic, very few men in Guatemala as much so.

"I wonder if Mr. Haymaker has written of our first wedding in the chapel. One of our former pupils, the daughter of an American physician, was married to our dentist, Dr. Chambers. Miss Stimers and I are planning to close our home for two weeks and go into the country, she to Antigua and I to Quezattenango. I shall be the first of our circle who has ever visited that city. It is the home of President Barrillas and wife and the second city in the republic in size."

IRISH PRESBYTERIAN MISSION IN MANCHURIA.

We are favored with extracts from the sprightly pen of MRS. SHAW, of this mission, who wrote October, 1889, of her journey from the coast to MOUKDEN, where she had gone with her husband and little boy to attend presbytery. It will be remembered that Manchuria is the peninsula to the northeast of Peking. Of the accommodations on their junk, she says:

Breakfast summoned us. Wilfie was greatly perturbed at our breakfasting in the bedroom. "Why don't we go into the dining-room?" We were very cozy. I think there was just room to swing a cat. The floor was first covered with bundles of millet stalks, then matting, and finally felt. Wadded curtains were hung round and kept draughts out very effectually. We hung several pockets round and pinned hats and other things overhead. The three mattresses were spread on the floor at night and piled up at one side at daytime, with all the pillows, rugs and quilts on top. The boxes served as tables, and we reclined gracefully around them like ancient Greeks.

. . . The scenery grew prettier as we got further north, though the country was always very flat; but there were more trees—elms and great banks of willows—by the river banks, beautiful in their autumn tints.

. . . The last day of our voyage was not so peaceable, as the river was so shallow that we were constantly running aground, sometimes gently—a grating, grinding sound; there we were immovable. Sometimes we went bump, crash against a bank, giving us all a good shake, on one occasion spilling all the pudding and on another upsetting my traveling teapot and breaking it. It took us four hours to do the last three or four miles and the men were more often in the water, pushing the boat along, than out of it.

[For what Mrs. Shaw said of Moukden and the presbytery, look on another page.]

HOME DEPARTMENT

MONTHLY MEETING.—*February.*

Scripture Text, 2 Peter i, 2—Grace and peace be multiplied unto you through the knowledge of God, and of Jesus, our Lord.

Scripture Reading, Psalm xcvii.

General Topic.—OUR MISSIONS IN CHINA.

Name the four Missions. Tell of Churches and Chapels in and near Canton; the three Boarding Schools, the Day Schools and the Orphanage. A glance at the Hospital and Dispensary work. The new Station, Lien-Chow; point it out on the map; give a few details of the work there. Good tidings from Kwong-Sai. Difficulties arising from the Chinese Exclusion Bill. The work at Macao and on the Island of Hainan. A glance at the Literary work. Gifts of Chinese Christians. Statistics.

The Peking Mission. Distribution of work among the Missionaries. Arrivals during the year. Account of Second Presb. Church. Statistics.

Shantung Mission. Interesting testimony from converts at Chefoo. Licensure of seven graduates of Tung-chow College. Opposition from the higher classes at Che-nan-foo. Report from Wei-Hien; extended Village work; Mr. and Mrs. Laughlin in the famine district. Statistics.

Central Mission. Steps toward unifying the Educational work. Churches and Chapels in and near Ningpo, etc., etc. Work at Shanghai, Hangchow, Soochow and Nanking. Statistics. (For all the above refer to Ann. Report of B. F. M. and of the various Woman's Boards.)

Blind Girls in Canton; need of an asylum for them. (*W. W.*, Feb., '89.) Mission to the Blind in China. (*Miss. Review*, Feb., '89, p. 106.)

Woman's Work at Ningpo. Letters from Yeung Kong and Hainan. (*W. W.*, March.) Treaty Port for Kwong-Sai; Orphanage at Canton (Letters, May). Further about Famine Relief (Letter, July). Fruits of Hospital School at Canton, and Letters (August). Letter from Shanghai (Sept.); from Kwong-sai (Oct.). Behind the Scenes in Chinese College Life, and letter from Peking (Nov.).

Convention of Native Evangelists (p. 422). Letter (p. 488, *The Church*, May, '89). The Chinese Empress (p. 487). Letters (p. 578, June). Lights and Shadows of Missionary Life (July). Letters (p. 71). Sabbath in Canton Hospital (p. 153). More about Macao (p. 181), and Letters (August).

Strategic Importance of Lien-Chow and Letters (Sept.). Notes from Central China, and other Letters (Oct.). Progress in China (p. 418, Nov.). Fears of Retaliation on the part of China (p. 482). Letter (p. 523, Dec.). All in *The Church*.

Summary of work of A. B. C. F. M. in China (p. 445, *Miss. Herald*, Nov., '89). China, her new Railway and her Great Men (*Miss. Herald*, Dec., '89). Changes in China affecting its Progress (*Miss. Review*, Dec., '89.)

We hope that the Missionary Calendar of Prayer will make the names of Missionaries and their Stations familiar and bring down showers of blessing in answer to earnest, united and specific prayer.

E. M. R.

MISSIONARY TENS.

OF all the adaptations which have been made of the beautiful plan of "King's Daughters" nothing better has reached us than the "Missionary Tens" of Hornellsville, N. Y. For a whole year their plan has been in operation, so that it is now a matter of experience.

The object of the Tens is systematic study of home and foreign mission fields and systematic giving for them. Two ladies choose their foreign country and invite eight others to join them and they devote an entire year to that country with, at the same time, some division of the home work.

There is elasticity in their action, but generally, the Tens meet for one hour, strictly, three times a month at homes of the members, and the fourth week all the Tens appear in the Ladies' Missionary Society meeting in the lecture room of the church and, of course, they make that meeting lively. While they specially report their own countries, their circular explains that "every Ten should feel bound to promote the interest of every other Ten. To illustrate: Should the Persian Ten in their study find something of interest to the Japanese Ten, let them write a letter for their next meeting to the Japanese Ten, giving the information, with their best wishes."

The following circles have been formed, most of which correspond with two ladies, one abroad and one on home mission ground: The Syrian Ten, composed of schoolgirls about sixteen years old. The April Ten, who have been studying the cities of India all the year. They voted a tax of two cents for each absence. The

Persian Ten, who have read Ezra, Nehemiah and Esther at their meetings. The Mexican Ten, whose correspondents are in Mexico City and New Mexico. The Siamese Ten, the August Ten, the African and Freedmen Ten, the Japanese Ten, the Mary Niles Ten; the latter comprising some of the oldest members of the church and some too infirm to attend the meetings. They count 15 members, and several other circles do not limit themselves to ten only, but exhibit the spirit of the closing paragraph of their circular:

"The circles of Tens are not limited by any 'us four and no more,' but may their number increase until the outermost circle shall reach the ends of the earth."

Explanation of one feature of these Tens will be found on another page, and no doubt the lady sending it would willingly forward their circulars to any interested inquirers.

HELPS.

ELLEN'S window, the small gable window of a little cottage at the end of a long village street, was her favorite resort in moments of leisure. I say "moments" advisedly, for her life was a busy one. Besides the time spent in school she was her mother's cheerful assistant in household duties. Then her young brother Jack counted upon her help in all troublesome lessons, so there was no time for idle reveries in that little home. But working and thinking could be combined with an occasional peep out of this window at the broad view over fields to the distant hills, behind which the sun set: and I think both went on the better for this reminder of a world wider than the cottage or the schoolroom.

This was especially the case after Ellen had borne public witness to her faith in the Saviour. "Thy kingdom come" then rose oftener to her lips as she thought of the distant countries over which the sun, going down from her view, was rising to set in motion the activities of another day.

One evening she closed the pamphlet she had been reading, and unconsciously asked aloud the questions that had been burning within her.

"How shall the kingdom come? What is my share in its coming? Why should I feel this strong desire to advance Christ's cause when my mouth is stopped and my hands are tied? I cannot join these noble women that I have been reading of in India, China, Africa! It would be glorious to devote one's life to fulfilling Christ's last command. Why cannot I? Why must I stay in this little village where there are none ignorant of the word of life? Why must my time be spent in humdrum cooking, sweeping, sewing? It is true that I cannot leave mother to struggle with ill health and poverty. Dear mother! staying with you I love so tenderly cannot be in any sense that self-denying work that Christ calls for."

She dwelt upon these thoughts very often until the day came when she was to call at the parsonage to return the missionary magazine which had been the means of arousing these reflections.

Mrs. Bliss welcomed Ellen warmly and seated her near herself in the cozy corner of the porch.

"Mrs. Bliss," said Ellen, "your book has opened my eyes to a duty which I cannot perform. I am thankful to hear of some women who are obeying Christ's command to carry the Gospel to every creature. But it grieves me to realize that this is out of my power. I have not talents nor money to devote to this. I have thought it all over and there is no way in which I can obey the last words of my Saviour."

"Do you think, Ellen, that our Lord would impose upon you the burden of a command that you could not fulfill?"

"But how is it, then, that I feel those words are His message to me? I never could be a missionary, for, leaving out of the question the impossibility of leaving my dear, suffering mother, I have a hesitating tongue that bars me from free speech even with familiar friends. You are very patient, dear Mrs. Bliss, and I can talk with somewhat more ease to you. But I could never teach. Indeed, the door is shut before my face, just when I most desire to enter in."

"My child, God never shuts out any earnest worker. He may so order it that the work is not what the worker desires or feels fitted for, but be assured, some work is waiting for every child of God. Have you looked in your Bible for instruction?"

"It seems that I have only found in my Bible what I cannot do."

Mrs. Bliss's Bible was never out of reach of her hand, and she took it up now, as

Ellen felt, with a loving reverence in her touch. Familiar as the book was to her, the thought always associated with it was, "My Father's message."

"Ellen, I turn to the twelfth chapter of First Corinthians. That treats of work, and says there are diversities of working. It is clearly stated that the varieties of work are owing to the differences in the gifts that are bestowed by the Spirit on the workers. And, just by the way, let me call your attention to the fact that when one complains that he has not certain talents he is judging the Holy Spirit who 'divides to every one severally even as He will.'"

"That reproof comes home to me, Mrs. Bliss," said Ellen.

"Well, the work of the Spirit is to reprove, we know. But as to His gifts the twenty-ninth verse says, 'Are all apostles? are all prophets? are all teachers?' and so on, reminding us of the lines of Christian work, which do not conflict, but have each their aim and object. Now, if you and I have not gifts that enable us to follow any of these lines we may be sure that other directions lie open to us. Indeed, in the enumeration of workers in the Church which we find in the twenty-eighth verse there is a modest department, as we might call it, in which all of us could be engaged."

"You must mean *helps*, Mrs. Bliss," Ellen quickly interrupted. "How delightful to find such a plain, homely phrase among the grand names of apostles, prophets, miracles and governments! That whole chapter always seemed so far above the attainment of ordinary Christians that I never dreamed of looking there for any gift for me."

"How wonderful is the condescension of the Master, who accepts the service of his weakest servant and calls it a help!" said the Christian of longest experience.

"Dear Mrs. Bliss, I often feel a thrill of happiness when I help my mother with some task that she understands far better than I. She accepts my willingness and overlooks my lack of skill. Do you think it is presumptuous to say that the Lord would be like my mother in judging my work?"

"No, not presumptuous! How often He has compared His love to that of parents in order that through our earthly relationships we should understand the spiritual union that He has designed. I think from this day you will have new views of your connection with the onward movement of His kingdom upon earth. You will realize hereafter your dependence upon the Holy Spirit for gifts that will enable you to help His cause. You will no longer sigh for great openings to do marked good, but will watch for every opportunity to help. You will not confine your helpfulness to the mother who so lovingly accepts it, but you will carry it to those who may neither recognize it nor give a grateful look in return. And, what is more, though I seem to speak of *helps* as if they were trifling services, remember that our measure is not God's measure. The order of 'helps' is named among the classes of great and useful workers. Now, Ellen, I have preached you quite a sermon!"

"Dear Mrs. Bliss, I came here feeling like the men in the parable who were standing idle in the market place. But now I am assured that I am in the vineyard. I am thankful for this little word 'help.' It has opened to me a prospect of real service."

Ellen quietly took leave of Mrs. Bliss, and, in the absorption of a new thought, walked home with looks bent toward her path. Not until she reached her room and window did she lift her eyes to the setting sun and from her lips came the words, "I will lift up mine eyes unto the hills, from whence cometh my help. *My help* cometh from the Lord which made heaven and earth."

PHILADELPHIA.

BOOK NOTICE.

The Indian Female Evangelist, 1889. 2 Adelphi Terrace, London. Cloth, half a crown.

The Honorable Secretary of the I. F. N. S. has kindly sent us the bound volume of the *Evangelist*, one of the most vigorous magazines which comes to us from the Woman's Societies across the water. It is a quarterly, confined to the subject of India. A marked improvement this year over previous volumes is the addition of a few good illustrations. The only things which we could suggest to improve the present tasteful volume are a title page and index.

PRAISE MEETINGS.

SOME reports of these meetings came in too late for our January magazine. The Third Church, Rochester, N. Y., had a "delightful meeting attended by Bands of boys and girls, and Young Ladies' Society, besides our own W. M. S."

At Newton, Iowa, the societies of the different churches united in a praise meeting which had been preceded by two

prayer-meetings. "Although it was a cold stormy night, we had a full house and, I trust, a profitable meeting." The envelopes for free-will offerings received a generous response.

At Kearney, Nebraska, they held simply a woman's meeting at which thirty-one were present, thirteen of them for the first time. The collection of $34.66 has since been swelled to over $40.00, which is equally divided between Home and Foreign Missions.

THE FOREIGN CORRESPONDENCE FEATURE OF OUR MISSIONARY TENS.

Our Ladies' Missionary Society is divided into circles of Tens. Each Ten chooses a country for study for a year, also makes choice of some lady missionary in that country as foreign correspondent, and writes a letter telling her that she is their chosen, and how, and why.

Our Persian Ten have chosen Miss Annie Montgomery. At the October meeting "The Bride's Outfit" was read, followed by a letter, which was kindly loaned to us, from Miss Montgomery to Mrs. Herrick Johnson, telling her what good the poem had done for her in suggesting how to teach the lesson of giving to the women around her and how they *did give* their ornaments.

The African Ten have chosen Miss Nassau and read with delight whatever she writes about her printing press, her boat, her excursions, and herself. This choice of one gives an additional interest to the letters and reports past, present and to come, in our missionary magazines. The choices of life make life's differences. These things have been in the books for a long time, but the names of these workers seem to us now to stand out, printed in small capitals.

Dr. Mary West Niles, of Canton, China, is the beloved of all the Tens. She went from our church and is the daughter of Dr. W. A. Niles, our pastor for many blessed years. Her life is too busy, like the others, with profitable occupation to spend much time in "talkee, talkee" just for "talkee" sake. We are all glad when we hear from her.

Our Girls, a Ten of the Ladies' Society, are interested in Miss Carrie Holmes and her school in Tripoli. And why shouldn't girls at school in beautiful America be interested in girls at school in the beautiful land of Syria?

The ladies who chose Siam took up the study of the country with a feeling some way that it was a part of God's earth that hung over somewhere, they didn't know where. After six months' study they lost that feeling entirely, recognizing it as a part of the known world. Doubtless a real letter from Miss Cort in reply to one from the Siamese Ten helped to dispel the mists that hung over the land.

We neither ask nor expect, beyond a brief recognition if our letters are acceptable, that these dear missionary teachers spend their precious leisure, if they ever have any, in answering letters. We write to give them pleasure, hoping the handshake across the seas may be so hearty and loving that they can feel the heart-beat in the hand. It is written of Our Blessed Lord, that, "being wearied with his journey," he "sat thus on the well." They that follow in his footsteps, both abroad and at home, are sometimes weary. We hope our letters may be a soft padding in some weary hour. We have not taken up letter-writing from an awful sense of duty, but just out of love, and we send in our letters a bit of blue ribbon, a leaf, or a poem that has pleased us, or a bit of a new gown—that very old-fashioned way of showing womanly affection—anything that gives a sense of homeness to our writing. Letters are little things, but they are pleasant little things.

Mrs. R. M. Tuttle.
Box 214, Hornellsville, N. Y.

SUGGESTION CORNER.

"Missionaries! What *are* missionaries? I have heard of dwarfs, but I *never* heard of missionaries."

These were the ingenuous words of a bright-faced shopgirl on Broadway, a few days ago. The reader may find several suggestions in them; we point out one, viz., the occasion for this remarkable statement.

A gentle lady was buying dolls to send to the zenanas of India and while waiting for her package occupied the girl behind the counter with her object. How many of us who talk missions enthusiastically

among our interested friends, drop our seed-thoughts by such a wayside?

From Montclair, N. J., comes the pleasant message; "We are so thankful that we have been able to increase our number of subscribers nearly one-half, *the result of the blue page* in October number."

A missionary mother on the field expresses herself upon the detention of a young couple who wished to go as missionaries to India: "I am surprised that the trouble is with the young lady's mother, for I should be so happy to see all my dear children missionaries."

A Home Mission teacher at Nephi, Utah, writes that an auxiliary was formed there six months ago, composed of young girls from the day and Sunday schools. They had a jug opening December 7, when they gave a beautiful recitation, taken, in part, from the programme in the December number of *C. W. C.*, and the jugs put $8.00 into the treasury, which, by vote of the society, is sent for Miss Cort's work in Siam.

Societies wishing to get costumes for an entertainment may like to know that there are such to be loaned from (address) The Costume Bureau, Napierville, Ill.

From Vineland, N. J., comes mention of a Missionary Tea to which each brought her supper and a friend or two. There was a bright and varied missionary programme, a seasoning of sociability, and a collection of $12. Our correspondent says: "We are as a society few and feeble and only three years old. Is there a possible hint in this attempt of ours for some other feeble society?"

Women's Board of For. Miss. of the Presbyterian Church.

No. 53 Fifth Avenue, New York City.

President, Mrs. Henry N. Beers.

The regular prayer-meeting is held the first Wednesday of every month at 10.30 A. M., lasting one hour. Visitors cordially welcomed.

Each other Wednesday there is a half-hour meeting for prayer and the reading of missionary letters, commencing at the same hour.

For special department of each Secretary see third page of cover.

Address all letters to 53 Fifth Avenue, N.Y. City.

The Annual Meeting of the Women's Board of Foreign Missions of the Presbyterian Church will be held in the First Presbyterian Church, Elmira, N. Y., on Wednesday and Thursday, April 9 and 10. Full particulars will be given in the next number of this magazine.

Woman's Foreign Missionary Society of the Presbyterian Church.

1334 Chestnut Street, Philadelphia, Pa.

President, Mrs. Wm. E. Schenck.

Correspondence with Missionaries, Mrs. C. N. Thorpe, Mrs. C. E. Morris, Miss L. Flanigen.

Concerning Special Objects, Miss M. D. Purves; with Presbyterial Societies, Mrs. D. R. Posey; with Auxiliary Societies, Miss L. W. Jordan; with Young Peoples' and Children's Bands, Miss F. U. Nelson; for copied letters, Miss A. Bodine.

Candidates will address Mrs. S. C. Perkins.

Treasurer, Mrs. Julia M. Fishburn.

Send all letters to 1334 Chestnut Street, Phila.

Directors' Meeting first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

The Treasurer's books close April 20. Not too soon to emphasize this fact to all business-like sub-treasurers and delinquent subscribing members.

Presbyterial, Auxiliary and Band blanks will be sent to Presbyterial secretaries this month. Return them to headquarters promptly upon the date mentioned.

The Annual Assembly will be held this year in Washington, D. C., in the Church of the Covenant (Rev. Dr. Hamlin, Pastor), on Wednesday, April 30, and Thursday, May 1.

Miss Lane has safely reached her destination, Nanking, not stopping by the way to attend the Annual Meeting, but hastening on to join Mrs. Leaman and to begin work.

Mrs. Geo. H. Ferris, of Panhala, India, is in this country for rest, but is willing to address societies in the vicinity of her home, No. 3 Court Street, Auburn, N. Y.

A new *Scripture Reading*, arranged for the use of leaders of Auxiliary and Presbyterial meetings, with proof texts to be given by one and another in the audience, has been prepared by Mrs. E. D. Ledyard, of Steubenville, and published by this Society. It is so exactly adapted to its purpose and so interesting that it is sure to be popular. It is just in time, too, for the spring meetings. Price, 2 cents.

In sending orders for collection envelopes and mite boxes do not overlook the little pink churches which are the latest form of mite box and are much liked. Price, 5 cents, or 50 cents per dozen.

As we close this page preparations for the Week of Prayer in the dear old Assembly Room are being completed. Subjects for prayer multiply as the years roll on, and letters containing special pleas are sent from nearly every mission station, making us to realize more perfectly the nearness and kinship of each. This year for the first time we are asked to join the World's Committee of Christian Women in a special season of prayer, on Friday, January 10, which we gladly do, bidding our sisters of other denominations to the feast. This same committee has adopted our Sabbath hour of prayer, from "five to six," and we may feel that the whole world is now on the same day of the week compassed by the prayers of believing women for the blessing of God on every effort to bring that world to Him. One of our special causes for thanksgiving during the past year has been the steady increase in attendance at the regular "third Tuesday" noon prayer-meeting—a time of unfailing blessing, a place within the sound of the world's busy traffic where Christian women may meet their Lord and proclaim His love.

ANOTHER encouraging sign is the unwonted life and spirit reported in some of our Presbyterial Societies. Lehigh is aglow with missionary fervor. The district conference meetings are great gatherings to which people flock from neighboring towns. At Stroudsburg "two young men walked five miles in *such* mud" to attend, and we are told that one seldom hears more earnest, spiritual prayers nor more inspiring singing than were heard at that meeting.

NEW BANDS.

Penna., Berwyn, Mustard Seeds.
" " Willing Workers.
" Pittsburgh, 6th Ch., J. F. Patterson.
" Poke Run, Young Ladies'.
" Scranton, Washburn Street Ch., Boys'.
" Stroudsburg, Lambs of the Fold.
" " Ministering Children.
" " Young Peoples' Foreign Miss. Guild.
" Union City, King's Servants.
" " " Truthful Workers.

Woman's Presbyterian Board of Missions of the Northwest.

ROOM 48, MCCORMICK BLOCK, S. E. CORNER RANDOLPH AND DEARBORN STREETS, CHICAGO, ILL.

President, Mrs. BENJ. DOUGLASS.

Correspondence with Missionaries in India and among the North American Indians, Miss MATTIE P. HALSEY; Japan, Mrs. L. V. ANGLE; S. America, Africa, Syria and Korea, Miss ANNE H. GILES; Persia, Miss SOPHEA RHEA; Mexico, Siam and Laos, Mrs. W. G. CRAIG; China, Mrs. L. K. STEVENS.

Correspondence with Auxiliaries and concerning Organization, Mrs. GEO. H. LAFLIN, Mrs. N. D. PRATT; Concerning Special Objects, Mrs. N. W. CAMPBELL; With Young Peoples' Societies, Mrs. HENRY H. FORSYTH; Concerning Candidates, Mrs. H. T. HELM; Concerning Visitors for Societies, Mrs. GEO. BANCROFT.

Treasurer, Mrs. C. B. FARWELL.

Meetings every Friday at 10 A. M. Visitors welcome.

WE have observed with pleasure that a number of Christian Endeavor Societies in the Northwest have come to the front with contributions to Foreign Missions, by assuming the support of scholarships. What more laudable work can our young friends undertake than that of educating native boys and girls who will soon become teachers or establish Christian homes? We shall hail the day when *every one* of these Societies is furnishing the means for obtaining knowledge to one or more young men or women in China, Korea, Siam, and all of the countries we call foreign and heathen.

OUR Friday meetings continue to be a meeting place for our friends from all over the country. Many make it a point, if expecting to pass through the city, to get here for ten o'clock if possible. Among these the past month was Mrs. Irwin, President of the Board of the Southwest, who, however, did not make herself known, so that we could look into her face and hear her voice.

From Cleveland and Chillicothe, Ohio, we had greetings from members of these respective societies.

MRS. OLIVER, President of the South Dakota Synodical Society, interested us all in a report of their meeting at Sisseton Agency, where most of the delegates were Christian Indians. As she so vividly described their appearance and manner we could almost see them before us. These women took part in both address and prayer.

Mrs. Oliver also attended some of the meetings of Synod. The sermon was preached by a full-blooded Indian in his native language; the elements at the Lord's Supper were distributed by the Indians, and she said although she could not understand the language she had never attended a service at which there was more solemnity nor where she could more heartily join with the people.

OCTOBER 18, a little daughter was welcomed in the home of Mr. and Mrs. Laughlin (Jennie Anderson), at Wei Hein, China. A source of joy and comfort, so contrary to that in the native homes when a daughter comes, this will be an object lesson to those people which they cannot forget.

BEFORE this magazine reaches its readers we shall have welcomed home for a rest Rev. and Mrs. A. A. Fulton (Florence Wishard), with their three children.

REV. MR. LEIPU AND WIFE, of the Indian Territory, were with us one Friday and told us of their work among the Cherokees.

MRS. W. E. KNOX has been visiting among the Societies in Southern Illinois and, from the reports, we are sure of increased activity and interest.

THE President of Alton Presbyterial Society, Mrs. C. H. Taylor, of Alton, was called Home very suddenly about Thanksgiving time. She had most efficiently planned Mrs. Knox's tour through her Presbytery, and wrote us of her hope for a blessing from the visits, but within a

week she left all at the Father's call. Others will, we hope, follow up her good works. We are also hearing of growth as the result of Mrs. Knox's visits in Wisconsin during October. Societies are sending for mite boxes and leaflets to distribute with them.

NEW AUXILIARIES.

Bloomington Presbytery, Rankin.
Des Moines Presbytery, Des Moines Central Ch., Society of Charity Tens.
Des Moines Presbytery, Indianola, Pansy Bd., reorganized.
Utah Presbytery, Salt Lake City, 2d Ch.
Vincennes Presbytery, Oakland City, Busy Bees.
Kalamazoo Presbytery, Niles, Pearl Seekers.

Woman's Presbyterian For. Miss. Society of Northern N. Y.

10 WASHINGTON PLACE, TROY, N. Y.

President, Mrs. H. B. NASON.

Correspondence with Missionaries in Persia, Syria, India, Japan and Africa, Miss ELEANOR MENEELY, 30 Elk Street, Albany.

Correspondence with Missionaries in China, Guatemala, Siam and Idaho, Miss ANGIE C. WING, Glens Falls, N. Y.

Correspondence with Societies and Bands in Albany and Columbia Presbyteries, Mrs. F. C. CURTIS, 136 Hudson Avenue, Albany.

Correspondence with Societies and Bands in Troy and Champlain Presbyteries, Miss M. C. EDDY, Glenwood, Troy, N. Y.

Special Object Secretary, Mrs. JOHN H. DENNIS, Waterford, N. Y.

ONLY two months remain before the books of our Treasurer will be closed for the year, consequently every Society and Band should feel a personal responsibility in seeing that before April 1, their pledges are redeemed. While the Treasurer reports that the receipts so far are slightly in advance of those received up to December of last year yet there remains much to be done if we are to do our part in making good the million asked for by the Board of Foreign Missions for this year and redeeming our deficiency of last year. It will be remembered that the keynote of our Annual Meeting in Albany was, "Advance all along the line." Now it remains for us to show by our Treasurer's report at the April meeting in Troy whether this was mere sentiment born of the enthusiasm of the hour, or whether we were really in earnest in our resolve that this year our Society and our Band should be more zealous than ever before in working for the coming of the Master's Kingdom. Let us therefore in the short time remaining bring our "willing offerings," that we may thus prepare for a feast of "Thanksgiving" in April.

WE have had the pleasure of receiving a letter from our newly-adopted missionary, Mrs. Velte, of Lahore, India. As all our Societies and Bands will be glad to be introduced to Mrs. Velte, we make the following extracts:

"I was very glad to hear from a sister in distant America, a land with which as yet I am wholly unacquainted.

"We were married in Dharmsála, from the house of our beloved friend, Dr. Newton, of Lahore, on October 2, and returned to our work here on the 15th. Before I was married I was a Missionary of the Indian Female Normal School and Instruction Society, and was engaged in work in the Native Christian Girls' School in Lahore. I worked there for nearly two years. The work was at times very trying both to strength and temper, specially to one who had come straight from home. I have experienced that promise 'Lo, I am with you always' more than ever since I came to India two years ago, at the age of twenty-three. My husband's work is in the College for Christian and heathen students, and what an important branch of missionary labor this embraces.

"I thank you sincerely, too, for wishing to adopt me as 'your missionary,' and have equal pleasure in becoming 'yours.' Pray for me and I will pray for you, that where God has placed us there we may serve Him truly, faithfully, earnestly. The time is short; oh! how in India we realize that."

NEXT month the notices for the Annual Meeting will be given. We bespeak for them a careful reading.

Woman's Presbyterian Board of Missions of the Southwest.

No. 1107 OLIVE STREET, ST. LOUIS, MISSOURI.

President, Mrs. Kate M. IRWIN, St. Charles, Mo.

Home Corresponding Secretary: Miss AGNES H. FENBY, 3116 Lucas Avenue, for auxiliary and miscellaneous correspondence.

Foreign Corresponding Secretary, Miss BLANCHE BURNETT, 3937 Bell Avenue.

Special Object Secretary, Mrs. J. A. ALLEN, 1107 Olive Street.

Treasurer, Mrs. J. M. MILLER, 1760 Missouri Avenue.

Meetings of the Board are held at the Presbyterian Rooms, 1107 Olive Street, second floor, St. Louis, on the first and third Tuesdays of each month, at 2 P. M. All interested in missions are invited to be present.

Missionary literature can be obtained at the "Rooms," between the hours of 10 A.M. and 4 P.M. Mail orders should be addressed to "Woman's Presbyterian Board of Missions of the Southwest, 1107 Olive Street, St. Louis, Mo."

THE annual meeting of the Board will be held in Topeka, Kansas, March 25 and 26.

The ladies of Topeka are making ample preparations and there is every reason to believe there will be a large and enthusiastic meeting. It is to be hoped there will be delegates from every State and Presbytery, if not from every local society within our bounds. These meetings fall like a benediction upon the whole work

of the year, and prayerful, earnest workers to feel the whole inspiration must be there.

MRS. S. W. BARBER, Home Corresponding Secretary, has resigned her position on account of ill health. The Board will feel her loss deeply. Miss Jenny McGintie has been appointed to fill her place.

IT may be that some few do not know that the Missionary Calendar of Prayer can be obtained of this Board. Every Auxiliary Society should have a Calendar. Price, 40 cents. Address, 1107 Olive Street, St. Louis.

THIS is the month for the Praise Meetings. Dear Auxiliaries—dear leaders, make them all you would *wish* to have them, you will be *doubly* blest as you prepare for the meetings.

On our knees with the searching Word open before us let us plan faithfully for these meetings.

And the thank-offerings! Think you we shall lack them? "What so fitting as that our offerings should be expended for those who know not that there is a Father to be thankful to, a Son to be thankful for, a Holy Spirit to comfort, guide and lead them?"

ANOTHER young lady, Miss Reems, will, under the care of the Board, enter the Nurses' Training School preparatory to a medical course and will eventually go to the foreign field.

Still we have not raised all the fund for our medical scholarship. We lack two or three hundred dollars. Shall we gather at our annual meeting with this pledge unredeemed? A little more from each one would easily raise the amount.

NEW SOCIETIES.

Kansas, Phillipsburgh, W. M. S.
" Topeka, Westminster Ch., W. M. S.
" Osborne, W. M. S.
" WaKeeny, Band.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from December 1, 1889.

[PRESBYTERIES IN SMALL CAPITALS.]

ATHENS.—Athens, Penny a Week Bd., 15; Gallipolis, 25, Willing Workers, 10, 50.00

BALTIMORE.—Baltimore, Aisquith St., 25.50; 1st Ch., Girls' Aux., 35; 2d Ch., Willing Hearts, 29, Earnest Workers, 8; Bethel, 58; Baltimore, Mrs. J. B. Moore Bristor, 433; Williamsport, Miss N. J. Findley, 10, 598.50

BLAIRSVILLE.—Blairsville, 18.84; Derry, 38.20, Bessie Milliken Bd., 5.52; Fairfield (Union) Gleaners, 27; Greensburg, 100; Murrysville, Boys and Girls' Bd., 16.50; New Alexandria, 13; Poke Run, 6.50, 225.56

CLEVELAND.—Cleveland, 2d, 160.00

KINGSTON.—Bethel, 10; Chattanooga, 52, Y. L. B., 30, Children's Bd., 5; Grandview, 6; Huntsville, 5, 108.00

KITTANNING.—Apollo, 63.83, Hopeful Bd., 7.29, Faithful Workers, 3.88; Elderton, 9.75; Freeport, 50; Gilgal, 7; Indiana, 100; Kittanning, 1st, 200; Marion, 17.11; Mechanicsburg, 13; Mt. Pleasant, 11; Saltsburg, 30; Slate Lick, 17; Tunnelton, 8.14; West Glade Run, 25; West Lebanon, 7.65, 570.65

LEHIGH.—Allentown, 23, Audenreid, 5.33; Bethlehem, A. D. Moore Bd., 10, Musgrave Bd., 15; Catasauqua, Bridge St. Bd., 17.20; Easton, 1st, 35; Easton, Brainerd, 26.85; Easton, 2d, 40.64; East Stroudsburg, 7; Hazleton, 46.92, Wild Daisy Bd., 5, S.S., 50; Hokendauqua, 8.50; Mauch Chunk, 20; Port Carbon, 10; Pottsville, 2d, 19.10; Reading, 1st, 30.15; South Easton, 2.50; S mmit Hill, 15, Rev. J. White Bd., 10, Y. P. B., 2.50, 399.69

MONMOUTH.—Beverly, Lilies of the Field, Christmas off., 33.00

MORRIS AND ORANGE.—Orange, 1st, 125.00

NORTHUMBERLAND.—Bloomsburg, 102.55; Jersey Shore, 40; Milton, Y. L. B., 10; New Berlin, 5; Warrior Run and Watsontown, 33; Williamsport, 1st, [158.65; Williamsport, 2d, Th. Off., 75; Williamsport, 3d, 32.34, 451.54

PHILADELPHIA.—Atonement, Little Helpers, 5; 1st Ch., Y. P. Ass'n, 7; Southwestern, I. P. McCurdy Bd., 10; West Spruce St., 379.65, 410.65

PHILADELPHIA CENTRAL.—Northminster, Armor Bearers, 40.00

PITTSBURG AND ALLEG. COM.—Allegheny, 1st, 168.87; Allegheny, McClure Ave., 49.07; Alleg. North, 95; Alleg., Providence, 25, S. S. Bds., 45.39; Alleg., School St., 7, Bd., 30; Bellevue, 25; Bethel, S. S., 46.30; Cannonsburg, 1st, 30, Y. L. Soc., 8; Cannonsburg, Central, 20; Chartiers, 44; Emsworth, 37.50; Evans City, 12; Freedom, 3; Glenshaw, 12, Hannah Shaw Bd., 3.75; Hazlewood, 25; Hebron, 6.50; Hoboken, 6; Latrobe Bd., per Nassau Female Col., 30; Leetsdale, 39.50; McDonald, 33.52; Monongahela City, 50; Pittsburg, 4th, 27.85, S. S., 20.38; 6th Ch., 38.65; Bellefield, 30; East Liberty, 152.50, Y. L. B., 15.30; 43d St., 29; Lawrenceville, 35; Park Ave., 10.30, Gleaners, 7; Raccoon, 37; Rochester, 10; Sewickley, 33; Springdale, 5; Wilkinsburg, 23, Earnest Workers, 27, Moore Bd., 75; Cash, 3.05, 1,431.41

PORTSMOUTH.—Ironton, 20; Portsmouth, 1st, 17.75, Y. L. B., 25, Little Bankers, 5; Ripley, 6.12, 73.87

SHENANGO.—Clarksville, 20; Leesburg, 19, Y. L. C., 15; Mt. Pleasant, 30; Neshannock, 28.31; New Brighton, 66; New Castle, 1st Credo, Workers, 30; Rich Hill, 17, Y. P. C., 40; Westfield, 10.90; West Middlesex, 23.13, 299.34

SYRACUSE.—Park Ch., 150.00

WELLSBORO'.—Mansfield, For His Sake Bd., 3.00

MISCELLANEOUS.—Cumberland, Md., Mrs. A. F. Raffensperger, 5; Downingtown, Pa., Mrs. A. P. Tutton, 25; Freehold, N. J., Gwenllian, Andrew and George Hepburn and Elizabeth Green, 1; Livingston Manor, N.Y., Wilfred Fry, 1; Manchester, Vt., Mrs. A. C. Reed, 140; Phila., Mrs. George Peirce, 2; E. M. S., 2; "Christmas," 5; Summit, N. J., Harry Sargeant, 25 cts., Mrs. C. H. Grant, 10; Wooster, O., a friend, 20; Interest on investments, 254,18; Interest on deposits, 126,12, 591.55

Total for December, 1889,	$5,726.76
Total since May 1, 1889,	$32,931.40

MRS. JULIA M. FISHBURN, *Treas.*,
Jan. 1, 1890. 1334 Chestnut St., Philadelphia

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to Dec. 20, 1889.

ALTON.—Carlinville, 10; Jerseyville, 20.60; Bethel Ch., 12.50; Sparta, 21.25; Virden, 10 (less Presb. ex. 2.20), 72.15

BELLEFONTAINE.—Kenton, 2.89, Happy Helpers, 5; Upper Sandusky, 16.54; Urbana, 60; West Liberty, 10, 94.43

BLOOMINGTON.—Champaign, 64.80; Clinton, 25; Cooksville, 9.33; Gilman, 10; Lexington, 5.35; Normal, 8; Philo, 30; Pontiac, 30; Tolono, 16.53; Towanda, 7, 206.01

CAIRO.—Anna, 10.50; Bridgeport, 5; Cairo, 11.50; Carbondale, 25; Cobden, 5; Grand Tower, 5.45; Tamaroa, 5, Rose Leaves, 10, 77.45

CEDAR RAPIDS.—Anamosa, 5.30; Cedar Rapids, 1st, 150; Marion, 15, S. S., 1.60; Linn Grove, Aurora Borealis Bd., 10; Scotch Grove, 5, S. S., 3; Vinton, 10, 199.99

CHIPPEWA.—West Superior, Mrs. W. F. Harper, 5.00

CHICAGO.—Chicago, 1st, 292; 2d, 201.25, Y. L. S., 47; Moseley Chapel S. S., 30; 3d, 160.98, Y. L. S., 5; 4th, 221.80, Y. L. S., 96; Christ Chapel S. S., 25.03; 5th, 13; 6th, Y. L. S., 11, S. S., 100; 8th, 21.60; Church of the Covenant, 15.80; Jefferson Park Church, 15; Lake Forest, 35, Steady Streams, 21.81, from mite boxes, 15.95; Oak Park, Seed Sowers, 4.23; Riverside, Girls' Guild, 11.25; South Chicago, Coral Workers, 15; South Evanston, 15, 1,373.79

CRAWFORDSVILLE.—Attica, 15; Bethany Ch., 45; Crawfordsville, Centre Ch., 34.50, S. S., 30; Delphi, 53.96; Elizaville, 4; Hopewell Ch., 9.31; Lafayette, 1st, 30; Ladoga, 2.30; Lexington, South, 3; Rockcreek, 10; Thorntown, 21.05; Toronto Ch., 10, 269.02

DETROIT.—Ann Arbor, 33; Detroit, Calvary Ch. Foreign Information Guild, 58.82; 1st, 75; Church of the Covenant, Hastings, M. S., 5; Westminster Ch., 60; Milford, Y. L. S., 32, 263.82

DULUTH.—West Duluth, 5.95

FARGO.—Tower City, 5.00

FORT DODGE.—Cherokee, 12.50; Jefferson, 5; Sioux City, 1st, 5; Vail, 5, Busy Bees, 5, 32.50

FORT WAYNE.—Elkhart, S. S., 30; Ft. Wayne, 1st, 17.40; 2d, 16; Goshen, 54.16, 117.56

FREEPORT.—Argyle, Willow Creek Ch., 100; Belvidere, 1.35, Pr. Off., 18; Harvard, 4.33, Bd., 3.67; Oregon, 14; Rockford, 1st, 50; Winnebago, 25, 216.35

GRAND RAPIDS.—Grand Rapids, Westminster Ch., 20; 1st, 10, Girls' Band, 8.33; Ionia, 4.25, 42.58
HASTINGS.—Bloomington, M. J. H. Society, 10, Holdredge, 3.35, 13.35
IOWA.—Burlington, 13.65; Mt. Pleasant, 25; Mediapolis, Y. L. Reading Club, 4; Middletown, 11, S. S. B., 2.90, 56.55
KEARNEY.—Kearney, Pr. Off., 21.26; Minden, 25, St. Edwards, 2.50, 48.76
LANSING.—Albion, 15; Jackson, 6.20; Lansing, 1st, 30.14; North Lansing, 10, 61.34
LIMA.—Lima, 25, King's Daughters, 12.46; Macomb, Mrs. L. Dilworth, 9, S. S., 29, 75.46
MADISON.—Janesville, Y. L. S., 26.25; Lima, 1.89, S. S. 1.86, 30.00
MANKATO.—Blue Earth City, 13; Mankato, 21, Wells, 5; Worthington, 9.50, 48.50
MATTOON.—Mattoon, 8.50; Pana, 36.75, Agnes Carey Bd., 1.30; Tuscola, 4.98; Vandalia, 25, 76 53
MAUMEE.—Bowling Gree , Willing Workers, 9.85; Defiance, Y. P. S. C. E., 14.77; Hicksville, 6.61, Bd., 2; Kunkle, 8.50; Perrysburg, 1st., Gleaners' Bd., 12.89; Toledo, 1st, 24.24; Westminster Ch., 8.20, Y. L. S., 14; West Unity, 20; West Bethesda Ch., 31.52; Maumee, Y. L. S., 9.62, 162.20
MILWAUKEE.—Cambridge, 10, S. S. 2; Juneau, 14; Milwaukee, Calvary Ch., 55; Immanuel Ch., 37.50; Ottawa, 1.88; Stone Bank, 11; Waukesha, 6.25, 137.63
OMAHA.—Blair, Pr. Off., 5; Fremont, Reapers, 12.50, 17.50
RED RIVER.—Crookston, 7; Fergus Falls, 44.52, 51.52
ROCK RIVER.—Hamlet, 5; Edgington, 25; Geneseo, 10; Morrison, 2.25; Newton Ch., 9.18, Earnest Workers, 10, Band, 5.82; Rock Island, Broadway Ch. S. S., 13.67; Sterling, 1st Rock River Vol. Boys' Bd., 17.20; Viola, 4, Bd., 1.10; Presbyterial Off., 8.26, 111.46
SAGINAW.—Bay City, 11.70, Mrs. J. W. Bradley's S. S. Cl., 14; Marlette, 4; Morrice, 8; St. Louis, 10, 47.70
ST. PAUL.—Minneapolis, Westminster Ch., Daughters of the King, 12.50, Boys' Brigade, 25; East Minneapolis, 12; Red Wing, 18.50; St. Paul, Central Ch., Little Flock, 6.55; Dayton Ave. Ch., 58; House of Hope Ch., 165, Boys' Band, 5.55, Y. L. S., 60; Goodrich Ave., Boys' Band, 15, 378.10
SCHUYLER.—Carthage, 5; Hersman, 17.18; Mt. Sterling, Cheerful Givers, 25; Prairie City, 13.20; Quincy, 38.50, 98.88
VINCENNES.—Evansville, Walnut St. Ch., 30, Terre Haute, Moffat St. Ch., 6.25; Upper Indiana Ch., 9.30, Band, 5.50, 51.05
WHITEWATER.—College Corner, 5; Greensburg, 61.70; Kingston, 18; Lawrenceburg, 2; Liberty, 3.75; Mt. Carmel, 7; Richmond, 77.81; Rushville, 25.80, 201.06
WINNEBAGO.—Neenah, 90, Coral Workers, 29.32, 119.32
MISCELLANEOUS.—Denison, Tex., Mrs. John Cameron, 10; La Grange, Tex., A friend, 10; Pine Bluff, Ark., Miss Caro Owens, 10; Fonda, Ia., Mrs. R. E. Flickinger, 10, 40.00

Total for month, $4,808.44
Previously acknowledged, 21,086.97

Total from April 20, $25,895.41

MRS. C. B. FARWELL, *Treas.*,
Room 48, McCormick Block.
CHICAGO, Dec. 20, 1889.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for December, 1889.

BINGHAMTON.—Cortland, 20; Coventry, 18; Marathon, 8; Masonville, 7; Waverly, 21.06; Windsor, 35, 109.06
BOSTON, MASS.—South Boston, Miss L. S. Monroe, 10; South Framingham, Miss L. S. Monroe, 10, 20.00
BROOKLYN.—Classon Ave., 64.17; Duryea, 23.36, S. S., P. Off., 6; Franklin Ave., 7.48, P. Off., 1.94; Greene Ave., 2.91; Prospect Heights, S. S., 38, Little Givers, 14; 2d, 1.07, P. Off., 2.27, Y. L. S., P. Off., 1.64; South 3d St., P. Off., 38; Trinity, P. Off., 25; Westminster, 9.10; Stapleton, S. I., 1st, 29.16; Pres'l Soc., P. Off., 11.77, 275.87
BUFFALO.—Buffalo, Calvary, 16.70; Lafayette St., P. Off., 18.39; North, 109.48; Dunkirk, 1st, Y. P. S. C. E., 25; Gowanda, Mrs. E. H. Plumb, 5; Jamestown, 7; Sherman, 23.54; Westfield, 40; Pres'l Soc., 28.45, 273.56
CAYUGA.—Auburn, 1st, Christ's Miss. Bd., 15; Westminster, P. Off., 5.70; Aurora, Wells Coll. Miss. Soc., 50; Five Corners, P. Off., 6.05; King's Ferry, Miss. Bd., 5; Ithaca, 43.75, P. Off., 108.97, King's Messengers, P. Off., 12.60, Do What We Can Bd., P. Off., 3.90, 250.97
CHEMUNG.—Elmira, 1st, 5.15; Lake St., P. Off., 22.75; Horseheads, 15, Mrs. C. C. Carr, 25, Mrs. W. A. Shoemaker, 1; Watkins, P. Off., 20, 88.90
GENEVA.—Clifton Springs, a friend, 5; Seneca Falls, 19; Waterloo, Warner Soc., 20, 44.00
HUDSON.—Goshen, Y. L. S., 57.10; Monticello, 4.50; Port Jervis, 25, P. Off., 15.61, 102.21
LONG ISLAND.—Amagansett, 7.29; Bridgehampton, 15.30, P. Off., 18; Cutchogue, S. S., 10; Manorville, 2.50; Middle Island, 32.60; Setauket, 17.02; Shelter Island, Three Miss. Bds., 12.75; Southold, 7; Westhampton, 5.80, 128.26
LYONS.—Clyde, P. Off., 12; East Palmyra, 25.75; Newark, Girls' Guild, 51 33; Palmyra, 18.50, 107.58
MORRIS AND ORANGE.—Morristown, 1st, 125.00
NASSAU.—Glen Cove, 12; Huntington, 1st, P. Off., 16.75, Willing Workers, 12; 2d, P. Off., 16.75; Islip, P. Off., 46; Jamaica, P. Off., 13; Newtown, 10, Miss. Bd, 10; Oyster Bay, 5; Roslyn, 4.68, Miss. Bd., 4.96, 151.14
NEW YORK.—Calvary, Pastor's Aid Soc., P. Off., 20; Church of the Puritans, C. C. C., 50; Fifth Ave., 600; Fourteenth St., 27; Fourth Ave., P. Off., 13.05; Harlem, P. Off., 92.39, Gillett Soc., 100; Madison Ave., 121.11; Mt. Washington Valley, 50, P. Off, 25, Mite Boxes, 9; University Place, 201.85, King's Daughters, 8; a friend, 200, 1,607.45
NIAGARA.—Carlton, 2, P. Off., 3; Holley, 9.63; Lewiston, 83 cts., P. Off., add'l, 17 cts.; Medina, P. Off., 8, Golden Chain Bd., 5; Niagara Falls, 9.38, P. Off., 6.78, 44.79
NORTH RIVER.—Amenia, 3; Cornwall-on-Hudson, P. Off., 12; Matteawan, 21, King's Builder's, 12; Newburgh, 1st, Union and Calvary, P. Off., 10.31; Pougbkeepsie, 124.50; Rondout, 5, 187.81
OTSEGO.—Delhi, 1st, 8.63; Middlefield Centre, 1.25, 9.88
ROCHESTER.—Avon, Central, Diligence Bd., 20; Groveland. Willing Workers, 37.50; Mendon, 3.40; Rochester. Brick, 40; Central, 50; St. Peter's, Y. L. S., 10; 3d, P. Off., 45.75, Link Boys' Bd., 15, Sowers of the Seed, 2; Scottsville, Miss. Bd., 17.85; Sparta, 1st, 35, 276.50
SYRACUSE.—Canastota, 13.50; Liverpool, 10; Marcellus, 14; Syracuse, Memorial, 40, 77.50
UTICA.—Kirkland, 9; Oneida, P. Off., 26; Oriskany, P. Off., 5; Sauquoit, P. Off., 7.25; South Trenton, P. Off., 4.50; Utica, Bethany, P. Off., 9.29, Westminster, P. Off., 17.56; Vernon, P. Off., 6.40; Waterville, 60, P. Off., 40.20, S. S., P. Off., 2.55, 187.75
WESTCHESTER.—New Haven, Conn., P. Off., 3.65; New Rochelle, 10, Waller Bd., 85; Peekskill, 1st, 125, P. Off., 86, Helping Hand, 3; Rye, 15, P. Off., 102.50; Sing Sing, P. Off., 113; Yonkers, 1st, 75; Westminster, 25, 643.15
MISCELLANEOUS.—East Bloomfield, L. F. M. S., 34; Friends, 21; Leaflets, 87.21; Mite boxes, 30 cts., 142.51

Total, $4,853.84
Total receipts from April 1, $22,725.86

MRS. C. P. HARTT, *Treas.*,
53 Fifth Ave., N. Y. City.
MRS. J. A. WELCH, *Asst. Treas.*,
38 West 34th St., N. Y. City.

BOX LIST.

Packages have been sent to the Peking Girls' School, China, from the Mendina Auxiliary; to Miss Bigelow, Tokyo, Japan, from the Batavia Auxiliary; to the Hoshyarpore Orphanage, India, from Little Helpers, East Moriches, L. I.; to Miss Montgomery, Hamadan, Persia, from the Southampton Auxiliary.

Receipts of Foreign Fund of the Woman's Presbyterian Board of Missions of the Southwest, to December 30, 1889.

EMPORIA.—Benton, 1.80; Brainard, Helping Hands, 3; Burlington, 1; Burlingame, 4.50; Caldwell, 5.35, Earnest Workers, 1.45; Derby, 1.95; Eldorado, 8.68, Y. L. M. S., 14; Peabody, 18; Waverley, 1st, Ch. Bd., 6.93; Wichita, West Side Ch., 5.50, W. M. S., 15; Winfield, 1st Ch., Acorns, 25, 112.16
HIGHLAND.—Nortonville, 8 00
KANSAS CITY.—Creighton, Willing Workers, 2.50; Kansas City, 5th Ch., 5.77; Raymond, 9.45, Y. P. Circle, 9.80; Rozier Sharon Ch., Helping Hands, 6.50, 34.02
NEOSHO.—Neodesha, Mission Stars, 6.45
PLATTE.—Chillicothe, 5, 5.00
SOLOMON.—Abilene, 6.12; Belleville, 7, S. S. M. S., 5; Beloit, 20; Salina, 10.93; Wilson, 11.80, 60.85
ST. LOUIS.—Carondelet, 3.15, Willing Workers, 10; Kirkwood, 3.25; St. Louis, North Ch., 10; 2d Ch., S. S., 200, Wall Builders, 9.25; Union, Thank Off., 10.50; West Ch., W. M. S., 25, 271.15
TOPEKA.—Auburn, 5; Kansas City, Kas., 10; Lawrence, 75, 90 00

Total receipts for Foreign Fund during month, $587.63
Previously acknowledged, 2,154.75

Total receipts for Foreign Fund since April 1, 1889, $2,742.38

MRS. J. M. MILLER, *Treas.*,
1760 Missouri Ave., St. Louis, Mo.

INFORMATION CONSERVATION, INC.